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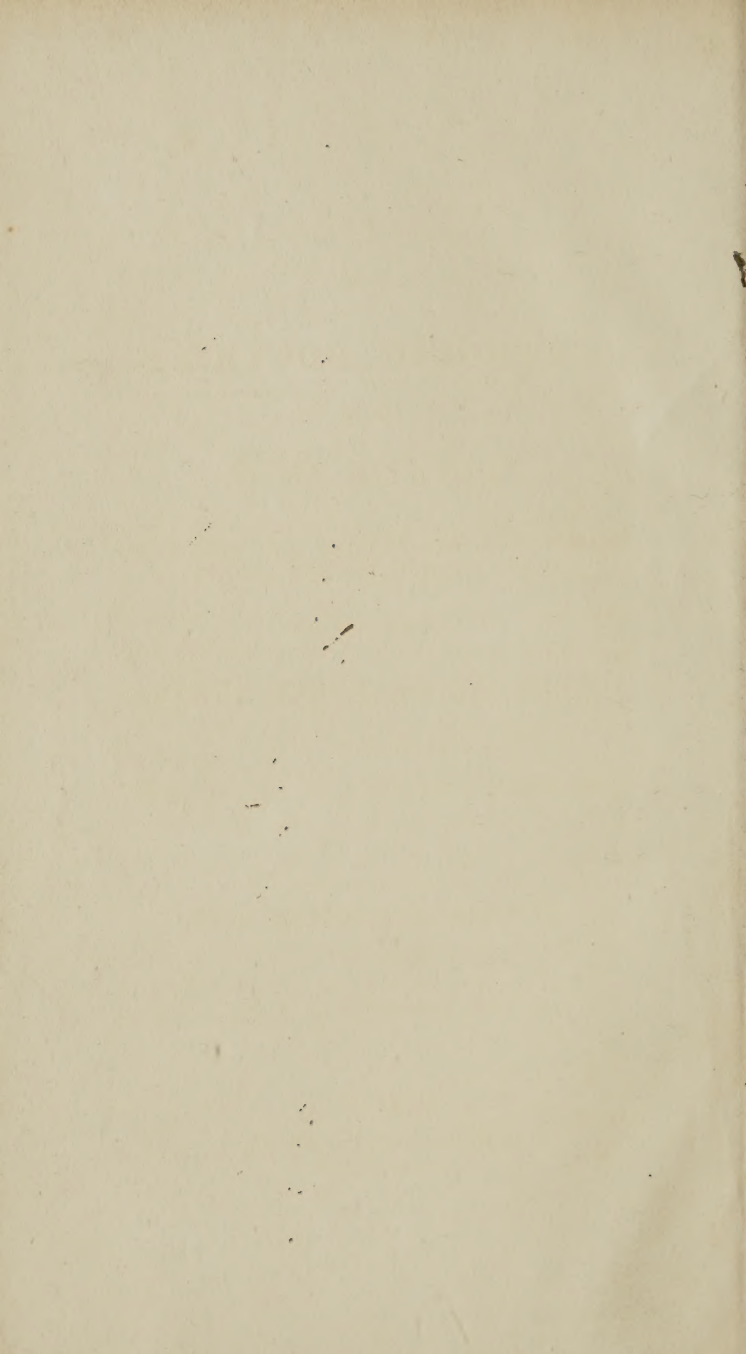
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Hope, Charles Douglas.
The Catholic doctrine of a
triune God

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THE
CATHOLIC DOCTRINE
OF A
TRIUNE GOD,

PROVED FROM TWO HUNDRED AND NINE TEXTS
IN THE OLD AND NEW TESTAMENTS.

TO WHICH IS ANNEXED

REMARKS ON FORTY TEXTS,

SAID TO BE

THE GRAND FOUNDATION OF UNITARIANISM.

BY CHARLES DOUGLAS HOPE.

Hear, O Israel; Jehovah our Elohim is One Jehovah.—DEUT. vi. verse 4.

LONDON:
JAMES NISBET AND CO.
MDCCCXXXIX.

CATHOLIC DOCTRINE

OF A

TIBUNE GOD,

THEY WHO DO NOT BELIEVE IN THE DOCTRINE OF THE TRINITY
AND THE DIVINITY OF JESUS CHRIST

AND THE REAL PRESENCE OF CHRIST IN THE EUCHARIST

BY THE REV. FATHER JOHN GARDNER, S.J.

MANCHESTER:
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THE BIBLE TRANSLATION BY THE REV. JAMES DOUGLAS

BY CHARLES DOUGLAS

AND A FULL EXPLANATION OF THE DOCTRINE OF THE TRINITY

LONDON:

JAMES NISBET AND CO.

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PREFACE.

THE Doctrine of the Trinity, having been defended by many of the most learned and eminent men, of which our country can boast ; it may possibly be considered presumption, on the part of so young and inexperienced a layman as myself, to attempt a further elucidation of this important subject.

But, although many of the great, the learned, and the wise of the world—men fearing God, and having a knowledge of his ways, have preceded me in the same path ; yet, as the greater part of their writings are deeply tinged with a philosophy, unintelligible to the great mass of the people, the light, which their exertions have thrown on the subject, has, in general been, of so abstruse and metaphysical a nature, that, but a very small portion of the people, have derived any benefit from

the great talents, and sublime ideas of those learned and holy men, who, though now absent in the body, are still, in their writings, present with us, as lights to guide us on our course towards that house not made with hands, eternal in the heavens. This, I conceive, has been a cause of stumbling to many, who have imagined the doctrine to savour more of philosophy than scripture. To remove which, this little volume is submitted for their perusal, in the confident hope that the explanatory remarks on the various texts therein referred to, for, and against the doctrine—may lead them to search the Scriptures, and ultimately to a confirmation of that faith the ground-work of our religion.

INTRODUCTION.

BEFORE we proceed to investigate the Scriptural Texts, which prove the Divinity of Jesus Christ, and of the Holy Ghost, it will not be amiss to consider, shortly, the doctrines of Trinitarians, Arians, and Socinians.

The Trinitarian believes in a God, that subsists in three Persons, Father, Son, and Holy Ghost, and that these three Persons are but one in the Godhead, united in mind, in essence, and in every attribute belonging to Deity. In thought and action, the Father, Son, and Spirit are one.—Whatever is known to one, is known to all, and so perfectly united are they in thought, that they are as conscious to each other, as each is to himself. All Three are infinite, and it being impossible for three infinite beings to exist, it follows, that these Three are one; for otherwise they could not all be infinite. In the same manner it is, as regards the Divine Three, in every attribute belonging to Deity.

Whatever is the attribute of one, is the attribute of the whole; and, therefore, there is but one Omniscient, one Omnipresent, one Omnipotent, one Immutable God, to whom the title of the Almighty Triune Jehovah belongs.

The understandings of Socinians being clouded by prejudice, they cannot, or rather will not, see how these Three, thus united in every source, can be the one Supreme God, the Triune Jehovah. But it will be extremely difficult for them to prove from Scripture, or from their god, reason, that the Spirit is but an attribute, and God's eternal Son but mere man.

The creeds of Athanasius, Nicene, Eusebius, and of the Arians, as taken from the works of Waterland, and Burton, are as follow: the Athanasian and Nicene creeds are trinitarian; and Eusebius is often disputed for on both sides, as favouring their respective doctrines; but the reader can judge, whether he has an Arian tendency or not, by comparing his creed with those of Nicene, and Arius.

ATHANASIAN CREED.

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep whole and unde-

filed, without doubt he shall perish everlastingly. And the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty co-eternal: such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, the Holy Ghost eternal: and yet there are not three eternals, but one eternal; as also there are not three incomprehensibles, but one incomprehensible; nor three uncreated, but one uncreated. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty, and yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, the Holy Ghost Lord, and yet not three Lords, but one Lord. For like as we are compelled by the

Christian verity, to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic Religion, to say, there be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after the other; none is greater or less than another, but the whole three Persons are co-eternal together, and co-equal. So that in all things as aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man. God, of the substance of the Father, begotten before the worlds; and Man, of the substance of his Mother; born in the world. Perfect God, and perfect Man; of a reasonable soul and

human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood. Who although he be God and Man, yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God. One altogether; not by confusion of substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ. Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies; and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic Faith; which except a man believe faithfully, he cannot be saved. Amen.

NICENE CREED.

We believe in one God the Father Almighty, Maker of all things visible and invisible, and in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father, that is of the sub-

stance of the Father, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both things in heaven and things on earth, who for us men and for our salvation came down and was incarnate, was made man, suffered, and rose again the third day, and ascended into heaven, who is coming to judge the quick and the dead, and in the Holy Ghost.

And those who say there was a time when he did not exist, and that he did not exist before he was begotten, and that he was made out of things that were not, or who say he was of another substance or essence, or that the Son of God is created, or liable to change, these persons the Catholic and Apostolic Church anathematizes.

EUSEBIUS' CREED.

I believe in one God the Father Almighty, the Maker of things visible and invisible, and in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the only begotten Son, the Firstborn of every creature, begotten of God the Father before all worlds; by whom also all things were made, who for our salvation was Incarnate, and lived among men, and suffered and rose again the third day, and re-

turned to the Father, and will come again in glory to judge the quick and the dead. I believe also in one Holy Ghost, believing that each of these has a being and existence, the Father really the Father, the Son really the Son, and the Holy Ghost really the Holy Ghost; as our Lord, when he sent his disciples to preach, said, go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; concerning whom I affirm, that I hold and think in this manner, and that I long ago held thus, and shall hold so until death, and persist in this faith, anathematizing every impious heresy. I declare in the presence of Almighty God, and our Lord Jesus Christ, that I have held all these sentiments, from my heart and soul, from the time that I knew myself, and that I now think and express them sincerely, being able to show by demonstration, and to persuade you, that my belief was thus and my preaching likewise in time past.

ARIAN CREED.

Made by order of the Arian Council of Antioch, in the year 341.

We believe according to the Evangelical and Apostolical Tradition in one God, Father Almighty, the Creator and Maker of all things, and in one

Lord Jesus Christ, his only begotten Son, God, by whom all things were made; who was begotten of the Father before all worlds, God of God, Universal of Universal, Alone of Alone, Perfect of Perfect, King of Kings, Lord of Lords, the Living Word, Window, Life, True Light, the Way of Truth, Resurrection, Shepherd, Door, Unchangeable, and Unalterable, the Unvarying Image of the Divinity, Substance and Power, and Council and Glory of the Father; begotten before every creature, who was at the beginning with God, the Word, God according to what is said in the Gospel, and the Word was God, by whom all things were made and in whom all things subsist; who in the latter days came down from above and was born of a Virgin according to the scriptures, and was made man, a mediator between God and man, the Apostle of our Faith, and Prince of Life; as he says he came down from heaven, not that "I might do mine own will but the will of him that sent me;" who suffered for us and rose again for us on the third day, and ascended into heaven, and sat down on the right hand of the Father, and cometh again with glory and power to judge the quick and the dead; and in the Holy Ghost, which was given for consolation and satisfaction and for the perfecting of them that believe; as

also our Lord Jesus Christ charged his disciples, saying, go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, evidently of the Father who is truly Father, and of the Son who is truly Son, and of the Holy Ghost who is truly Holy Ghost, the names not being merely given or without reality, but signifying strictly the proper Person and glory, and office of each of those who are named ; so that they are three in Person but one in agreement.

A person in reading this creed will at once exclaim, it is orthodox, where is the error, where is the heresy contained in it. To those not knowing the Arian doctrines this creed would at first sight appear orthodox, and that neither error nor heresy were to be found in it.

But the reason is this, that although the Arians did universally give to Christ the title of God, and God of God, and the Creator of all things, begotten of the Father before all worlds, still it was only in a secondary sense that they applied these titles to Christ, for they declared him to be a created God, begotten in time. In this manner the Arians attempted to form a creed, in which although Christ is called God, in the same manner as the Father, yet in their hearts and

doctrines, they confessed him not as the Almighty Father's equal, but believed him to be a created God, to whom they rendered the same honour and worship as they paid to the great Supreme. Now this doctrine of theirs is extremely inconsistent, for although they acknowledge Christ to be the sole Creator of all things, and to have been before any created thing, they nevertheless call him a created being, thus declaring him to have been before himself, that is, that he, as Creator, was in existence before he was created by himself, he being created, and consequently being after himself as Creator; he was before, and yet after himself. By this doctrine they declare it possible for a being to create himself, and the doctrine of a Trinity to be an impossibility.

But in giving Christ and his Father two different natures, and yet declaring them both to be God, paying the same Divine honours to each, they lay themselves open to the charge of polytheism, in the worship of two Beings as God, in adoring two Rivals on the Eternal throne.

But mysterious as the Arians may make the Doctrine of the Trinity appear, it is neither so mystical nor so bewildering as that of two Beings of entirely different natures being set up as God, the one the Creator of the other, while to heighten

the absurdity of the thing, the created God is set up with as many titles and honours and claims, and is granted the same worship with his creator, and therefore his King and God.

We are told in the scriptures that there is none good but One, that is God. Which of the Arian Gods therefore is good? both cannot be so, they being two different Beings, only one of which can be good. Is it the Father that is good, then the Son the created God is not good, and thus the Arian doctrine is full of blunders, in calling Him who is not good, Perfect of Perfect, Way of Truth, seeing that he cannot be any of these, there being but one that is perfect and true, viz.; he that is good, that is the Father. And therefore the Arians do give unto him false titles and false honours, when they ascribe unto him those honours of which no created being can partake, seeing that none but he who has no variableness neither shadow of turning, is the only lawful and just possessor of all honour and glory for evermore.

The present Arian belief is in one God, the Father Almighty, Creator of all things, and one Lord Jesus Christ, his only begotten Son, born before all worlds, and yet in time, being created, he being also the Creator of all things, born of a Virgin, suffered, rose again, ascended to his throne

on high. In the Holy Ghost as a created being, the Comforter sent of the Father.

The Socinian believes in one God the Father Almighty, Maker of all things visible and invisible, he also who made the worlds ; in Jesus Christ, as a man sent from God to preach righteousness, and for our example ; born of Joseph and Mary ; liable to sin as other men, but more righteous according to them. And in the Holy Ghost, as an attribute, viz. the power of the Father.

Socinians and Arians jointly call themselves Unitarians, that is, that they alone believe in the one true God, to the exclusion of every Christian sect.

They endeavour to make us believe, that Trinitarians worship a trinity of Gods, a thing they know to be false, and which every Trinitarian abhors from his soul. These former designations being now stale and unprofitable, Arian and Socinian both take the new one. Unitarian they conceive better calculated to cheat fools into their belief.

But the import of the term Unitarian does not as they would wish, signify belief in the one God. For that they do not believe in the one true God, I affirm, and will immediately prove.

They believe in God the Father only, who is

but a third part of the Godhead, and therefore cannot be the only true God, to the exclusion of every other. For the one true God consists in Father, Son, and Holy Ghost, and these Three being the one true God, it follows, that neither the Father, the Son, nor the Holy Ghost, separately, can be the one true God ; but these Three being united, are the one true God. And therefore, Unitarians, in worshipping the person of the Father only, worship no God at all ; for by dividing asunder, and separating the Godhead, you destroy every vestige of the being of a God.

Unitarian then, means united, or the united brethren of Arians and Socinians ; that is the only meaning that can with propriety be applied to it. For as both Arians and Socinians have joined in a league against the doctrines of the Trinity, they could not have chosen a better name whereby to deceive the unwary, or to signify that union which subsists between themselves.

Let every one, therefore, beware of those wolves who go about seeking whom they may impose upon, under sheep's clothing, even the name of Unitarians. Let every one beware of those who, serpent-like, glisten with their well-spun arguments, seeking to attract all those who may listen to their subtilty and cunning.

THE CATHOLIC DOCTRINE
OF A
TRIUNE GOD.

GENESIS.

TEXT I.

Chap. i. ver. 2.

“And the Spirit of God moved on the face of the waters.”

Unitarians have attempted to prove, that this Spirit was nothing more than wind or air, but if they can reason people into the belief that the Spirit of God is but wind or air, they must have logical faculties very superior to those possessed by their fellow-men.

That this Spirit is God, and as God, one with the Father and Son, and yet distinct from them as regards person, must be apparent to all who choose to believe what they read. First, it could not have been the Father is evident, for it is said that by his Word he made the worlds. Secondly,

it could not have been the Word, for he is said in the beginning to have created the heavens and the earth: and, therefore, if it had meant the Word, it would have run thus: and God moved on the face of the waters, which was the only distinct way of expressing, that the person who in the beginning created and he who moved on the face of the waters, was one and the same.

But as it has not been so written, we are authorized, and are indeed obliged by every rule of consistency, to believe and acknowledge the Spirit to be a Person, and a distinct Person from God the Father, or Son.

And as a separate Person, he can be neither attribute nor creature, but He who at the beginning, breathed into man's nostrils the breath of life.

TEXT II.

Chap. i. ver. 26.

“And God said, let us make man in our image, after our likeness.”

From this passage it would appear, that there were more than one Person concerned in man's creation. And as it is universally allowed, that none but the Supreme Being, the Almighty, has

the omnipotent power of creating existent in himself, it will follow, that either there are more Persons in the Godhead than one, to whom God addressed himself, or that he spake to himself when he said, "let us make man."

Unitarians of the present day are exceedingly anxious that this should be made to appear, as it would aid them greatly in confuting the multitude of texts, that prove and point out a plurality in the Deity. The principal argument in support of their opinion is this, that God, in saying "let us make man," did speak as a king, who, they say, almost universally use the plural number. But this argument of theirs is fallacious in the extreme. First, because God could not speak after the manner of the kings of the earth, before a single man was brought into being. Secondly, had such been the case, it is rather extraordinary that not a single instance is to be found in the whole Scriptures, of any king whatsoever, even the most ambitious, using the plural number in speaking of himself; it therefore must be held as an entirely modern custom, altogether foreign to the simplicity of the first ages of the world, or to the custom of the eastern monarchs.

But, even allowing that there had been kings at that time, (which was impossible before man

was made,) is it at all probable, that the Infinite Jehovah, the Creator of the ends of the earth, would copy from man, his creature, or express himself in speech similar to that being, on whom he bestowed the faculties he possessed?

But again it may be said, that he spake to his angels, the flaming Seraphim around the throne, and that he took counsel of them, whether he should make man or not.

To this I answer, Who hath known the mind of the Lord, or who hath been his counsellor? Man is said to have been made in the likeness of God only, and not also in the likeness of angels; for God said to his supposed counsellors, let us make man in our image, evidently meaning in the likeness of his counsellors, as well as of himself. Has it come to pass that the mind of the Eternal has changed, and instead of adhering to his former purpose, of creating man in the image of his creators, (which, according to Unitarians, the angels were, as well as God,) he has turned from his purpose, and in the image of God only, even of himself alone, created he him. It is thus evident, that these arguments of Socinians amount to nothing, and that the glorious Doctrine of a Trinity, shines conspicuously forth, at the very first appearance of man, and we must, therefore,

conclude, that it was God, the Eternal Father, addressing in counsel, not himself, neither his angels, but his First-Born Wisdom, and Proceeding Spirit.

The Arians, of the fourth century, acknowledged Christ to have been the Person addressed by the Father, and did agree in council, to anathematize any one who dared to express a contrary opinion; from which it would appear, that even the very heretics joined the orthodox in the first ages of the church, in declaring Christ, to be the Person as God of God, addressed in counsel by the Great First Cause.

TEXT III.

Chap. iii. ver. 8.

“And they heard the voice of the Lord God, walking in the garden, in the cool of the day.”

It is here said, that Adam heard the voice of the Lord God, walking in the garden. If the word Voice does not imply a person, it implies nothing; for how could Adam have heard a voice walking? the thing is impossible; therefore, if he did hear the Voice walking? this Voice must signify a living being, for no inanimate thing can

walk. That this Voice was Christ, is, I believe, very generally acknowledged by all but Socinians; and in doing so, they have got both Scripture and reason on their side. Christ is often called, the Word, the Face, the Life, the Wisdom, and why not also the Voice? and besides, there is no other Being mentioned, either in Scripture or out of it, no, not even in the Unitarian improved version, that is called by these names, and if so, these names can belong to no other than to Jesus Christ, to whom they are applied in the Scriptures. And if he is called the Voice of the Lord God, as well as the Word and Face of the Lord God, then he is in Person the Lord God, for it is said that this Voice was the Lord God; he being therefore that Voice, and Lord, who spake to Adam, is very God.

TEXT IV.

Chap. iii. ver. 22.

“And the Lord God said, behold, the man is become as one of us.”

Here, again, the same words are used as expressing a plurality, to the confusion of Jews and Unitarians. Does he here speak to angels, as

the Jews maintain, in hatred of the Son? No, the Lord of creation takes counsel of none, but of his Word, and Spirit; these are his Counselors, and have been so from everlasting.

TEXT V.

Chap. vi. ver. 3.

“And the Lord said, my Spirit shall not always strive with man.”

That this word Spirit means a Person, a distinct Person from the word Lord, immediately preceding, is evident; otherwise the Lord would have said, I shall not always strive with man; and not as in the words of our text, “My Spirit shall not always strive with man.”

From this we perceive the plurality in the Deity, the Triune Essence of the One Jehovah.

TEXT VI.

Chap. xi. ver. 6, 7.

“And the Lord said, Go to, let us go down, and there confound their language.”

This is another striking proof of a plurality

in the Deity, and of consultation between those comprising the Deity, Father, Son, and Spirit, as the one God over all, blessed for ever. This cannot be understood, as spoken by the Lord unto angels, for there is not a word regarding angels in the whole context, but only of the Lord Jehovah ; therefore God here speaks not as one Person, but as more, and as more than one, still speaks as the one God.

TEXT VII.

Chap. xix. ver. 24.

“ And the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire, from the Lord out of heaven.”

In this text two Lords, or as it is in the Hebrew, two Jehovahs, are distinctly mentioned ; one upon earth, the other in heaven. The Lord upon earth was in human form, and appears to have acted conjointly with the Lord in heaven. Therefore as there were two Lords in two separate forms and places, and both of them as Jehovah were Almighty, and as there can be but one Almighty, these two Lords must have been but one Almighty, two in Person, one as God.

That Christ was the Lord in human form, who from his Father in heaven, rained down fire and brimstone upon the cities of the plain, is quite evident. For, if the design of this description was only to signify, that the shower of fire and brimstone proceeded from the immediate hand of God, it would have been sufficient to have said, the Lord rained out of heaven, without adding, from the Lord out of heaven. It is therefore evident that this expression, the Lord rained from the Lord, denotes a plurality in the Godhead.

TEXT VIII.

Chap. xxxii. ver. 24—30.

“ And Jacob was left alone, and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob’s thigh was out of joint, as he wrestled with him. And he said, let me go for the day breaketh; and he said, I will not let thee go except thou bless me. And he said unto him, what is thy name? And he said Jacob. And he said, thy name shall be called no more Jacob but Israel, for as a prince hast thou power with God

and hast prevailed. And Jacob asked him and said, tell me I pray thee thy name; and he said, wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved."

That the man who wrestled with Jacob was Christ, the uncreated Angel of the covenant, God and Man, Trinitarians firmly believe, and Socinians stoutly deny.

But while they, according to their creed, deny this to be Christ, they, for the same reason, acknowledge it to be God the Father. Now that it was the Father, I demand proof from Socinians. My authority is the very best man can have, even Christ himself, who tells us in language not to be misunderstood, that no man hath seen the Father but himself; but here Jacob contradicts him, and says, I have seen God face to face. Now, according to Socinians, either Christ or Jacob speaks falsely. The one maintaining, that no man hath seen the Father; the other as stoutly declaring, that he hath seen him face to face.

Now, I want to know, in which of these two, Socinians believe; if Christ, then their doctrine is overthrown, they being found against the truth,

or if Jacob, then Christ is, and no faith is consequently to be put in his doctrine; for if he spoke falsely on one occasion, why may he not have done so on all; and then the whole Christian Doctrine be found false, its Founder being void of truth, and no righteousness in him. So much for the Socinian interpretation of the passage; the meaning of which is, that Christ the Son, as Creator, was pre-existent with the Father; that it was he who governed this world, and in anticipation of his approaching incarnation, did assume a temporary human form, when he descended to speak to man. Thus it was Christ who appeared to Jacob, and from this we may judge of Jacob's surprise, when he exclaimed, "I have seen God face to face, and live." For if Christ had appeared in the full effulgence of the celestial glory, how could Jacob have looked upon him and lived? and thus Christ in condescension to our weak faculties, covered his majesty, and glory, under the veil of humanity.

EXODUS.

TEXT IX.

Chap. iii. ver. 2—6.

“ And the Angel of the Lord appeared unto Moses in a flame of fire, out of the midst of a bush, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses, and he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.”

In this passage we are informed, that the Angel of the Lord appeared unto Moses. That he could not be a created angel, is evident, for he here calls himself God, the God of Abraham, the God of Isaac, and the God of Jacob. It is equally

evident, that it could not have been the Father, for he cannot act a subordinate part, which he must have done had he appeared on earth as an angel or a messenger. The person sent, must, therefore, have been Christ, the uncreated Angel of the eternal covenant, sent by the Father, but being also God, he is styled "the Angel of the Lord," or the Angel of Jehovah. And thus Christ, as the uncreated Angel, the Angel Jehovah, appeared to Moses as Israel's lawgiver and as Israel's God.

T E X T X.

Chap. iii. ver. 14, 15.

"And God said unto Moses, I AM, THAT I AM; And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."

This text completely proves that Christ was the Jehovah of the Old Testament. God says,

I AM; Christ, in John's gospel says, I AM; thus showing, that he was one and the same with him whose name it was for ever, and whose memorial it is throughout all generations. And, further: the I AM, in Exodus, calls himself the God of Abraham, of Isaac, and of Jacob. This, as I have already shown, is what Christ, the uncreated Angel, claims to himself: and, consequently, Christ, as the God of Abraham, Isaac, and Jacob, is the I AM, the great Jehovah, whose name as the I AM, is for ever, and whose memorial it is throughout all generations.

TEXT XI.

Chap. vi. ver. 2, 3.

“And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known unto them.”

We are here informed that the God who appeared unto Abraham, Isaac, and Jacob, was God Almighty, and that to his name is also to be added another name, even Jehovah. Christ, I have shown, was the God who appeared unto the Fathers, and

as that God, was God Almighty, and as God Almighty, he was alone Jehovah, the Great Supreme.

Consequently, if there were as Unitarians say, but one Person in the Godhead, in the one Jehovah, that would be Christ, and thus they would by their doctrine exclude even the Father himself from being one in the Godhead; Christ alone being the Person known and declared to be the one Jehovah.

TEXT XII.

Chap. xvii. ver. 2.

“ Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? wherefore do ye tempt the Lord?”

This verse, compared with that in the I. Corinthians, chap. x. verse 7, shows that it was Christ, who, as the Lord, was tempted in the wilderness, and therefore, Christ being the Lord, is God.

Unitarians or Socinians have laboured hard to do away with this verse. Editions upon editions have appeared of the Unitarian improved scripture version, and every time a desperate attempt has been made to do away with this

important text ; but all their labour has been vain. They rose early and sat up late, but the horrid apparition still glared its flaming eyes, filled with Divine truth upon them. Notes have been added, sermons have been preached, every attempt within or without the bounds of reason has been resorted to, but in desperation given over.

Oh ! what lamentations and groanings all day long fill their souls, and in the language of the inspired psalmist it may be said of them, that they are weary of groaning, all the night make they their bed to swim, they water their couch with their tears, their eyes are consumed because of grief, because of this their enemy. They have also denied Christ to be the right rendering, and put in Lord, although the original is no more Lord than it is Priestly, the one is just as good a rendering as the other. But they do not stop here, critics differ, learned men disagree, and above all, Priestly says that the apostles were not inspired, they never said so, and why believe them to be so. But, nothing as yet, has reconciled them to this text, and as long as they live, so long will they be haunted by it, for truth doth stand, whilst error dies away.

TEXT XIII.

Chap. xxiii. ver. 20, 21.

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.”

This angel here mentioned was not a created, but the uncreated Angel of the covenant, a Divine Person. For in the first place the pardoning of sins, the peculiar prerogative of God, is ascribed to him, he therefore must have been God, for who can forgive sins but God only.

Secondly, the name of the Lord or Jehovah was IN this Angel. It is not said my name is on him or given to him, but that my name is in him, that is, not the mere name, but the Divine nature or essence is in him. This it was which enabled him to forgive sins, he having the name of God, and being a partaker of the Divine nature.

TEXT XIV.

Chap. xxiv. ver. 9, 10.

“Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And

they saw the God of Israel : and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness."

That the God of Israel here alluded to, appeared to Moses, &c., in a human form, is evident from the following passage: "And there were under his feet." And that it must have been Christ, is equally evident from this fact, that no man has seen God at any time; and that no Divine person but Christ ever assumed the human form: therefore, Christ and the God of Israel, is one and the self-same Jehovah.

TEXT XV.

Chap. xxxii. ver. 31—33.

"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet, now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

This passage proclaims aloud, that Christ was God, even the mighty God of Israel. It assures

us, that the Lord who addressed Moses on that occasion, keeps a book, from the pages of which the names of those who transgress against him, are blotted out. And as there is but one book mentioned in Scripture, in which the Lord is said to record the names of his people, viz. the book of life, and as that book is only known as the Lamb's book of life, it follows, that this uncreated Angel, the Forgiver of sins, the Keeper of the book, is Christ the Lamb, the book being the Lamb's book of life. Therefore the Lamb, is the God to whom Moses addressed himself.

NUMBERS.

TEXT XVI.

Chap. vi. ver. 22—26.

“ And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.”

The mysterious name of Jehovah is here thrice repeated, in the blessing of the Jewish High-priests; and according to them, and many of the ancient fathers, it was understood as mysteriously unfolding the glorious doctrine of the Triune existence of the Deity. The blessing itself applies with particular force to the three Divine persons in Jehovah's essence. The Lord the Father, is requested to bless them and keep them; the Lord the Son, to make his face to shine upon them, and to be gracious unto them, through the merits of his atonement; and the Lord the Spirit, to give them peace, as the Comforter of the souls of men, granting unto them the glories of the Son's salvation.

From which circumstances, I think that the Triune existence of Jehovah is clearly pointed out; and the blessing declares at one and the same time, the distinct offices of each of those who compose the Deity of Jehovah.

DEUTERONOMY.

TEXT XVII.

Chap. vi. ver. 16.

“Ye shall not tempt the Lord your God, as ye tempted him in Massah.”

It was Christ, I have already shown, who was tempted in the wilderness; therefore, he is the Lord our God.

I. KINGS.

TEXT XVIII.

Chap. viii. ver. 39.

“Then hear thou, in thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; for thou, even thou only, knowest the hearts of all the children of men.”

This passage shows us that Solomon prayed to that God, whom he says only knew the thoughts and intents of the heart. That it was Christ to whom Solomon prayed, I shall prove by referring to a single text in the New Testament, the 23rd verse of the ii. chapter of Revelations, where Christ says, And all the churches shall know that I am he who searcheth the reins and the hearts. That it was Christ to whom Solomon prayed, no one who reads this verse can doubt, it being his sole prerogative to search the hearts of men, a prerogative necessary and indispensable, as the appointed judge of all men. And it must refer also to his office, as judge and lawgiver, that the attribute of searching the hearts of men is so often applied to him throughout the inspired volume. Unitarians who deny Christ to be God, and of the same Divine nature with his Father, thereby deprive the Father of the Divine prerogative of searching the heart, for if Christ is of a different nature from the Father, then he is in person the only true God, besides whom there is none, for he alone possesses what can properly constitute a God, viz. *omniscience*.

And thus, by striving to put Christ out from the Godhead, they give unto him an attribute of Divinity, thereby making him God, independent

of all, even of the Father, for he has not omniscience and therefore cannot be God, for without that attribute, where or what is their God.

JOB.

TEXT XIX.

Chap. xxvi. ver. 13.

“By his Spirit he hath garnished the heavens.”

This cannot be applied to an attribute, for an attribute can do nothing but when it is in the hands of an active principle; therefore, this spirit could not have garnished the heavens as an attribute or as a creature, but only as a living being, and that being God.

TEXT XX.

Chap. xxxiii. ver. 4.

“The Spirit of God hath made me, and the breath of the Almighty hath given me life.”

If man had never been made until the Spirit,

as an attribute, called him into existence, he had never yet trod on any portion of this earth.

This Spirit was one of the Elohim who made us, and who assisted at the creation of the world, and moved on the face of the waters. If Socinians can make an attribute perform such prodigies, what may we not expect to behold coming from the hands of such wise and cunning magicians.

Neither could the Spirit, as the creature of the Arians' imagination, create any one whatsoever. For as a creature, he could not have creating power existing in himself, he being brought into existence by the power of a creator, and thus both the Arian and Socinian creeds are found false, to the glory of God the Father.

PSALMS.

T E X T X X I.

Psalm xix. ver. 14.

“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.”

Christ is the only Redeemer, he therefore is the Lord to whom David prays for pardon and acceptance; Christ therefore, as the Lord, the hearer of prayer, and the forgiver of transgressions, is God and Lord of all.

T E X T X X I I .

Psalm xxiv. ver. 7—10.

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory.”

This is said to be a song, sung in figure of Christ's triumphant entrance into heaven after his resurrection. That it was not sung in honour of David is evident, as he is nowhere called the King of Glory, or the Lord of Hosts. It could not be in honour of the Father, for he was never known to have assumed the human form, and as an Infinite Spirit only, he filleth the immensity of space

with his presence. Who then could it be but the Eternal Son, who, although as God, he fills the boundless universe with his presence, still as Son of Man, clothed in humanity, he could only fill limited space, and be in one place. In honour, therefore of Christ, as Son of God and Son of Man, God filling all space, and Man filling limited space, this song was sung. On his entering into heaven as the King of Glory, he was thus greeted by the glittering armies of the skies, as their triumphant leader, the Lord of Hosts. Where, at the Father's right hand, as the Mediator, the Intercessor, the Great High Priest of his people, he will plead for them, till he comes the second time without sin unto salvation.

TEXT XXIII.

Psalm xxxiii. ver. 6.

“By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.”

Nothing can more clearly demonstrate the doctrine of a Trinity than this passage. By the Word or Christ were the heavens made, and all the host of them by the breath of his mouth or the Spirit.

Here we have three distinct Persons mentioned, and distinct offices ascribed to each. First, God the Father creating by his Word and Spirit. Second, the Word creating the heavens, and Third, the Spirit infusing life into the hosts thereof.

From this we are informed, that the Father created all things by his only begotten Word, and Spirit, and by these only, were created the heavens and all the host of them. But to say, that God the Father did not participate in the work of creation, is to assert that whilst the Son and Spirit acted, the Father was sunk into a state of lethargy, and that the might and power of the Father did not co-operate with the might and power of his only begotten Word and Wisdom, which would at once destroy that union that makes the Divine Three one God, for unless the united power of the Divine Three was concentrated as one God, one Creating power, one Directing mind, the works of creation must have remained for ever in the dark abyss of eternal night, having no existence in space. For when he did create, creation's mighty works sprang forth from nothing, for there is nothing, visible or invisible, being the work of God, that was before Jehovah cried "come forth;" for at the dread command, things that were not, became things that are, and from confusion great

sprang forth again, order and beauty at the Word's command ; yea, even the mighty waters which were over the face of creation, did rush back into their gloomy caverns, when the bright Spirit of the Lord moved over their ruffled waves ! all, all, came forth, all, all, stood fast, and God the Elohim, declared all very good.

The Socinians, following the footsteps of their leader and lawgiver, Priestly, on reading this passage, will at once declare that the Psalmist was not inspired, and being fallible, they are just as good judges of the matter as himself. This is a short and easy method of getting rid of the subject, and is the one generally adopted by our opponents, the followers of the infallible and indefatigable Priestly, who declared every one wrong who crossed his path, and every passage either an interpolation, or an erroneous view taken by its author, if it did not agree with him in all his views upon the subject.

As for the Created Spirit of the Arians, it does appear to me a puzzle, how they can make a Created Spirit a Creator, possessed of self-existent creating power.

The Word and Spirit are both declared here to be the Creators of the Universe, and no mention is made of the Father ; how, therefore, can

they reconcile this with their doctrinal views upon the subject? How can they clear away the difficulty, the insuperable difficulty, here raised; that the Creators of the Universe, and of all created beings, were themselves created. They created all things, but was it possible for them to create themselves, which they must have done as the sole Creators; for if they were created by another, they could not be called Creators, but creatures, and he who created them the Creating One.

TEXT XXIV.

Psalm xlv. ver. 6, 7, and 17.

“Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. I will make thy name to be remembered in all generations: therefore the people shall praise thee for ever and ever.”

It is acknowledged by the Christian Church all over the world, that the words of the passage now quoted, were addressed by God the Father

to God the Son. In his epistle to the Hebrews, St. Paul, aided by inspiration, touches on this subject in a strain of language similar to that used by the inspired Psalmist, and as a commentary on the passage, declares the words to have been spoken of God the Son, the Creator of the ends of the earth.

“Thy throne, O God, is for ever and ever,” is a sentence, which, considered with reference to the person by whom it was uttered, must tend to remove all doubt regarding the doctrine of a Trinity. For God the Father not only calls Christ God, but in order to show that he occupies the same exalted place in Heaven, declares that the throne of Christ shall endure for ever and ever; or in other words, that he God the Father, and God the Son occupies, and will continue to occupy, the same throne for everlasting.

Had Christ not been God, would God the Father have said to him, “I will make thy name to be remembered in all generations, and all the people shall praise thee;” or bestowed on him titles and honours which could, with propriety, be applied only to himself.

In condescending to honour this passage with their notice, the Unitarians have taken the trouble to metamorphose it so, that it would puzzle either

the Psalmist or Apostle, to know their own words again; they have, in fact, taken that verse out of the first chapter of the Hebrews, and substituted in its stead, the following improved Unitarian vagary, viz.—“God is thy throne for ever and ever.” The literal meaning of which is, that God the Father informed his Son, that he should be his Son’s throne for ever and ever, thereby giving the Son eternity of existence, for as long as God the Eternal Father, the Son’s throne existed, so long should the Son exist as King on the throne of the Father.

It is quite astonishing, that men who pretend to be reasonable beings, the wisest of the wisest of all men, the modern philosophers, should think and speak such arrant nonsense; well may we cry out with Festus, “much learning hath made *them* mad;” or, perhaps, we should rather say, great ignorance hath made them foolish. What, God the Father turn himself into a seat for his Son? what raving is this! The persons who framed such a version were truly magi. Now, what can we think, when we are told, that not one man, but that hundreds of men, the pretenders to reason, believe the above as the undoubted oracles of infallible truth? Ponder, all ye doubters of a Trinity, over the imaginative, the frantic

raving of its opponents, and doubt no more ; for if great is the mystery of a Trinity, and of a Triune God, how much, how very much greater is the mysterious nonsense, that pours, in one continued stream, from the mouths of ignorance and folly ?

TEXT XXV.

Psalm l. ver. 3—7.

“ Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me ; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Hear, O my people, and I will speak ; O Israel, and I will testify against thee: I am God, even thy God.”

This is generally received as a description of the last judgment, and as such fully shows, that Christ as Judge, is God ; that God who calleth together his saints, even those who have made covenant with him.

TEXT XXVI.

Psalm lxxviii. ver. 17, 18.

“The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.”

Were proof required to show that this passage refers to Christ, that proof would be found ver. 8, chap. iv. of the Ephesians, where St. Paul, in almost the same language as the inspired Psalmist, says, “that Christ ascended on high, leading captivity captive, and gave gifts unto men.”—Nothing can be more corroborative of this important fact, that the Christ of St. Paul, and the mighty God of David, are one and the same God, holy, just, and true. For when he ascended on high, Christ led captive sin and satan, death and hell, he ascended with them, bound to his chariot wheels, amidst the tremendous hosannas of the skies, having bestowed the greatest of all gifts on men, even the gift of salvation.

TEXT XXVII.

Psalm lxxii. ver. 17—19.

“His name shall endure for ever : his name shall be continued as long as the sun : and men shall be blessed in him : all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever : and let the whole earth be filled with his glory : Amen, and Amen.”

This passage can have reference to none else but Christ, for no nation ever called either David or Solomon blessed ; neither were any people blessed in or through them.

This, however, will appear the more evident, when we reflect that it is only in and through Christ, as the Great Redeemer, that all men are to be blessed with a glorious salvation, and whom only, therefore, all men call blessed. Keeping these things in view, I again repeat, we can come to no other conclusion than that the Mighty God of Israel, who only doeth wondrous works, is none other but Christ the Saviour, whom all nations calleth blessed.

TEXT XXVIII.

Psalm lxxviii. ver. 40, 41.

“How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel.”

Christ was the person who was tempted in the desert, therefore he is this God here mentioned, the Holy One of Israel.

TEXT XXIX.

Psalm cii. ver. 25, 26, 27.

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end.”

Comparing this passage with St. Paul's, in the first chapter of the Hebrews, we find his words and those of the Psalmist correspond almost to a letter; does not this, therefore, form the most powerful evidence we could wish to see given in

favour of the doctrine of a Triune God—evidence, which all the improved Unitarian versions of the Holy Scriptures, cannot do away with.

TEXT XXX.

Psalm cvi. ver. 14.

“But lusted exceedingly in the wilderness, and tempted God in the desert.”

It was Christ whom they tempted in the wilderness, therefore, he is the God mentioned in this verse.

TEXT XXXI.

Psalm cx. ver. 1.

“The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”

Here are two Lords or Jehovahs mentioned, both equal in dignity; one of them it will be allowed, must be the Father, and as Christ alone sits at the Father’s right hand, Christ, as Jehovah, is with the Father one and the self-same God.

TEXT XXXII.

Psalm cxxxix. ver. 7.

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?”

The Personality, and omnipresence of the Spirit, are here declared beyond all doubt.

Whither can I flee from thy Spirit? can this be said of a creature, or an attribute; can a creature be everywhere present, can an attribute have the power to punish? Can active power be said to occupy a passive principle? What do you fly from in flying from an attribute? you may as well flee from your own shadow, as to fly from an attribute for the dread of it. This Spirit, therefore, must be a living person, and as a living being, must be God, being Omnipresent and Almighty.

TEXT XXXIII.

Psalm cxliii. ver. 10.

“Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.”

Christ has declared that there is none good but God. In the above passage, the inspired Psalmist

declares the Spirit to be good, consequently the Spirit must be that God.

Thus Unitarians have unwittingly given a text to prove the Divinity and sole Deity of the Spirit, which they imagine would have had a contrary effect. For they hesitate not to affirm that Christ when he said there is none good but one that is God, meant only the Father, there being (according to them) but one Person in the one God. But in this they have been foiled, for in declaring the single personality of God, they make the Spirit that God, he alone being called good, the Father being nowhere said to be good; therefore, according to Trinitarians, Arians, and Socinians, the Spirit being good is God.

PROVERBS.

TEXT XXXIV.

Chap. viii. ver. 22, 23.

“The Lord possessed me (that is wisdom) in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.”

By this Wisdom is meant Christ, who was before all time ever present with the Father. Some say, how can this word wisdom mean Christ; as well may they ask, how does the *Word* mean Christ. That the Unitarians clearly understand St. John's meaning, when he speaks of the Eternal Word, there can be little doubt. And yet they appear as if they did not, when they dare to call him merely a magistrate, a ruler, a governor, who was before all time the everlasting Word and Wisdom of the Father, the only wise God the Saviour, one with Jehovah the Father, and Jehovah the eternal proceeding Spirit, and they as one God, the Self-existent, the Creating One.

ISAIAH.

TEXT XXXV.

Chap. vi. ver. 1, 2, 3, 8.

“I saw also the Lord, high and lifted up, sitting on a throne, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And

one cried unto another, and said, Holy, holy, holy, is the Lord of hosts : the whole earth is full of his glory. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ?”

We have here not only a proof of Christ’s divinity, but also of the existence of a plurality in the Deity. First, Isaiah saw the Lord on his throne, high and lifted up ; this could not have been the Father, for no man hath seen him ; therefore, Isaiah, being a man, could not have seen the Father. It could not be the Father, for the Lord whom Isaiah saw must have had a form, otherwise the prophet could not have beheld him ; for what man hath seen the Infinite Spirit ? But though it could not be the Father, it must have been One, equal in dignity, glory, honour, and majesty with God and the Father, or the Seraphims would never have worshipped him by the title of Lord of Hosts. The Lord of Isaiah, therefore, could be no other than Christ, who appeared in the beginning unto the fathers, in human form, as a sign of his intended incarnation. For none could have assumed Jehovah’s name, or seated himself on the Eternal’s throne, but he only, who was his Father’s delight from everlasting, the fountain of all honour and life.

The New Testament informs us, that Isaiah saw Christ’s glory ; here the prophet assures us, that

he whose glory he saw, was the Lord of Hosts, therefore Christ being the Lord of Hosts, is God Almighty.

In the eighth verse, the Lord said, whom shall I send, or who will go for us? This changing from the singular to the plural number shows, that, although but one person was visible, still that he was not alone, but the Father and Spirit were with him. This changing of the I into us shows forth clear as the sun, the brightness of the glorious Trinity, and sets at defiance all the attempts of Unitarians to set it aside, for their ideas of kingly speechifying will not do here; for if, as they assert, God spake after the manner of modern European kings, how does it happen that the Lord of Hosts so far forgets his kingly dignity, as to speak as a subject in the first part of his speech, and as a king in the latter.

This problem is left for Unitarians to solve, and the sooner they accomplish the feat, the more credit will their system obtain.

TEXT XXXVI.

Chap. vii. ver. 10—14.

“Moreover, the Lord spake again unto Ahaz,

saying, Ask thee a sign of the Lord thy God ; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David ; Is it a small thing for you to weary men, but will ye weary my God also ? Therefore the Lord himself shall give you a sign ; Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel."

The verses now quoted, show us, that there are more than one person comprising the Deity ; and that one of the Divine Three is Christ, is evident from this passage: "The Lord said unto Ahaz, will ye weary my God also?" whose God? the Lord Christ's. Who is God of Christ? the Lord of Hosts. Is he not God himself? Yes, he is God, but he also has a God, both as God, as well as man, therefore is he called God of God, very God of very God, as the begotten of God. Therefore, the Lord of hosts speaks properly when he says, "my God;" there being no inconsistency in calling his Father his God, for as God, he was begotten of him. Some may urge, that it was only as man that Christ had a God ; but if they believe the Athanasian creed, and call Christ, God of God, very God of very God, and believe the Scriptures, that inform us, that he

was begotten in everlasting, of God, and therefore being of God, he is God of God, and, as the Begotten, is God also.

He also foretels his approaching incarnation, as the Emanuel, the God, that was to dwell amongst us. And as Unitarians surely believe, that the Emanuel of St. Matthew, and the Emanuel of Isaiah, were one and the same; and as the Emanuel of St. Matthew is acknowledged to be Christ, so it follows, that the Emanuel of the Old and New Testaments, are one and the same individual, and he Christ our God.

Thus, from the whole of our text, we find our proposition of the existence of a plurality in the Deity, and the Deity of the Son, fully borne out by Scripture, and as plainly declared, as the words of God, in regard to his own existence, "I am God, and besides me there is none else."

The Rev. J. Martineau in attempting to enlighten his generation, by his comments on this text, says, "Emanuel is evidently Hezekiah the king's own son, even Ahaz: and his mother"—whom does the reader imagine, even "Jerusalem." The following the literal meaning. (Unitarian interpretation.) "And Jerusalem conceived, and brought forth a Son, whose name, Emanuel, signifies Hezekiah, the son of Ahaz, king of Judah."

TEXT XXXVII.

Chap. viii. ver. 13, 14.

“Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”

Here the Lord of Hosts is called the stone of stumbling, and rock of offence to both houses of Israel. Now, as similar language is applied to Christ by the Apostle Peter, in chap. ii. ver 8, of his first Epistle, Christ and the Lord of Hosts, evidently, are one and the same Jehovah.

TEXT XXXVIII.

Chap. ix. ver. 6, 7.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.”

That Christ is the Eternal and Unchangeable

Jehovah, is clearly proved by the above quotation. Who is called the mighty God? It is Christ, the Son. Who is styled the everlasting Father? It is the Father of the everlasting age, the Ancient of days, the Wonderful, the Counsellor, the Prince of Peace, even Christ, Christ the begotten before all worlds, begotten of the Father, when the endless ages of eternity had only begun to be; when not one thing was, even when the Eternal came forth, so likewise came forth his image, in the Eternal Son, and from both proceeded that Spirit, which, with the Father and the Son, came forth when eternity was not; and through that eternity that has gone before, through time that now is, and through eternity to come, will the Divine Three, as the One Jehovah, be hailed as the Everlasting Father, the Mighty God, the Prince of Peace, the Wonderful, Counsellor, who devised in eternity the salvation of us men; who from eternity declared, the ransom was found, and that a child should be conceived of a Virgin, whose name, Emanuel, should be declared in Jesus, by his death on Calvary, and the sacrifice for a world, lying under the wrath of its Creator. Him have we beheld, and him we have declared unto us: he came to save us by his own right arm; and woe be unto them who

trust not in the Lord, even the God of their salvation; for he has declared unto all the ends of the earth, "be ye saved, for I am God thy Saviour, and there is no Saviour besides me." Let us trust, then, in him, even Christ the Rock of our salvation, and he will save us, and bring us to glory everlasting. Thus we have declared unto us, that Christ is the mighty God from everlasting, the Wonderful, Counsellor, our God.

In order that the reader may have a specimen of the arguments generally, in fact, always, adopted by Unitarians in defence of their system, I shall give them the Rev. James Martineau's learned and able exposition of our text, as taken from his lecture entitled, "The Proposition that Christ is God proved to be false;" and if the following is a specimen of the Rev. Gentleman's logical faculties, the time may come when we shall have as brilliant an attempt, in elucidating not only one verse, but the whole Bible, by the same learned expositor.

"It seems to me impossible to imagine a more violent distortion of Scripture than the application of this passage to Christ. But, be it even otherwise, there are only two of these titles which can be thought of any avail in this argument. One is, the "everlasting Father;" which, if it proves

anything, establishes that the second person in the Trinity is the first person, or else that the word Father must be given up as a distinctive name, a concession destructive of the whole doctrine. The other is the phrase, 'the mighty God,' or by inversion, 'God the mighty;' on which I presume no stress would have been laid, if, instead of being presented to us in a translation, it had been given in the original, and called Gabriel. For the word God, Martin Luther substitutes (Held) hero, as the juster rendering. But, in truth, it is sad trifling thus to crumble Hebrew names to pieces, in order to yield a few scarce visible atoms of argument to replenish the precarious pile of Church orthodoxy, wasted by the attrition of reason, the healthful dews of nature, and the sunshine and the air of God."

If the atoms of orthodox argument in favour of our text be scarcely visible, I think that the atoms of argument in favour of the Rev. Gentleman's exposition have entirely vanished. For, to call his assertions and perversions arguments, would make logic blush, so gross, so blundering, is the whole affair.

TEXT XXXIX.

Chap. xiii. ver. 13.

“Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger.”

Here two Lords are mentioned, one of whom alludes to a day, in which the wrath and fierce anger of the Lord of Hosts will be displayed. The day can be no other than the day of judgment, and as all judgment has been committed to Christ, he is the Lord of Hosts, who on that day, will shake the heavens and the earth.

TEXT XL.

Chap. xxxiv. ver. 16.

“Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.”

This verse clearly establishes a plurality in the Godhead; first there is the person who speaks, then he speaks of another, and also of his spirit; thus pointing out a Trinity existing in the Divine Unity.

TEXT XLI.

Chap. xl. ver. 3.

“The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.”

John the Baptist is the person here mentioned, as proclaiming the coming of Christ, and opening a way for the approach of the Almighty Saviour; and John declares the Godhead of the Redeemer, when he goes before him, preparing a highway for his God. Christ being the person for whom John prepared the way, it follows, that Christ being that person, is our God.

TEXT XLII.

Chap. xl. ver. 13, 17.

“Who hath directed the Spirit of the Lord, or being his counsellor hath taught him. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.”

Who hath taught or directed the Eternal Spirit in council, or who hath been his counsellor; he is above all, the nations are as nothing before him,

less than nothing and vanity. He therefore, who is above all created counsel, teaching, and knowledge, must have an infinite, omniscient mind, and he only is God. The Spirit therefore, is that God, being above all created things, they being unto him as nothing and vanity, for he is the source from whence the wisdom of creation floweth, the only wise God.

TEXT XLIII.

Chap. xli. ver. 4.

“Who hath wrought and done it, calling the generations from the beginning? I the Lord the First, and with the Last; I am he.”

To prove that the Lord here mentioned, is Christ, it is only necessary to refer to that part of the New Testament, where Christ says “I am the First, I also am the Last,” the fact being clear, to doubt it would only force us to acknowledge the existence of two separate independent beings, existing from eternity, both being the first, therefore none being before them; from this belief we are only freed, by the glorious truth of Christ’s Divinity.

TEXT XLIV.

Chap. xli. ver. 14.

“Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.”

Christ being the only true Redeemer, he therefore is the Lord, the Redeemer, the Holy One of Israel.

TEXT XLV.

Chap. xliii. ver. 1.

“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.”

As the Lord that created and formed Jacob, also redeemed him, so Christ, being the only true Redeemer, must be the Lord who created, formed, and redeemed Jacob, and as such is God.

TEXT XLVI.

Chap. xliii. ver. 3.

“For I am the Lord thy God, the Holy One of Israel, thy Saviour.”

Christ alone is the Saviour, therefore he is the Lord our God, the Holy One of Israel.

TEXT XLVII.

Chap. xliii ver. 10, 11.

“Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour.”

Besides Christ there is no Saviour, he is therefore the Lord, before whom there was no God formed, neither any after him. Christ therefore, as the God who was from the beginning, is either the sole Person of the Deity, or he is God of the same eternity of existence with God the Father, seeing there was no God before him.

TEXT XLVIII.

Chap. xliii. ver. 14, 15.

“Thus saith the Lord, your Redeemer, the Holy One of Israel; I am the Lord, your Holy One, the Creator of Israel your King.”

Christ is our only Redeemer, therefore he is the Lord, the Holy One, the Creator of Israel, our King.

TEXT XLIX.

Chap. xliv. ver. 6.

“Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts; I am the first, and I am the last; and besides me there is no God.”

Christ is the Redeemer, as such he is the Lord of Hosts, the first and the last, besides whom there is no God. As the first, none could have been before him, and as the last, none can be after him.

But as a still stronger proof of the existence of a plurality, I have to remark, that although two persons speak, still neither use the plural, but both the singular number; thereby showing unto

us, that though two in Person, they are but one God, co-equal and co-eternal, besides whom, there is none else.

TEXT L.

Chap. xlv. ver. 23, 24.

“For the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens above; that spreadeth abroad the earth by myself.”

We have already remarked, that Christ as the only Redeemer, is the Lord who redeemed Jacob. From this verse we learn, that the Lord, the Redeemer, created all things, “stretched forth the heavens above,” and “spread abroad the earth:” and, therefore, as the Creator and Great First Cause, is very God.

TEXT LI.

Chap. xlv. ver. 15.

“Verily thou art a God that hidest thyself, O God of Israel, the Saviour.”

Christ is verily a God that hideth himself, for whilst he was on earth he hid his glory, that everlasting glory, which he had with the Father, before the world was, that glory which creation vast ascribed unto its God, and under the veil of humanity, the Saviour God hid the glory of his Deity; he is indeed a God that hideth himself, O God of Israel, the Saviour.

TEXT LII.

Chap. xlv. ver. 21, 22.

“ And there is no God else besides me, a just God and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”

That Christ the Saviour God, is the only just God, besides whom there is none else, is here fully and clearly declared. If we were to believe Unitarians, however, we should be forced to exclude the Eternal Father from the Deity. For they maintain, that when God is mentioned, one Person only is meant; therefore, in this passage, Christ the Saviour God is declared to be that God besides whom there is none else; Christ,

therefore, according to the Unitarian opinions, is God alone, to the exclusion of the Father. But this doctrine we deny; and maintain Christ's Deity, only in conjunction with the Father, and Spirit, who alone, as the Elohim, compose the One Jehovah.

TEXT LIII.

Chap. xlvii. ver. 4.

“As for our Redeemer, the Lord of Hosts is his name, the Holy One of Israel.”

Christ is our Redeemer; therefore, “the Lord of Hosts is his name, the Holy One of Israel.”

TEXT LIV.

Chap. xlviii. ver. 12, 13, 16, 17.

“Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. Come ye near unto me, hear ye this;

I have not spoken in secret from the beginning ; from the time that it was, there am I : and now the Lord God, and his Spirit, hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel ; I am the Lord thy God."

This text not only proves Christ to be the Supreme God, but in a clear and distinct manner, the existence of a Trinity in the Godhead. Christ our Redeemer, the person speaking, says, "I am the First, I also am the Last—the Creator—the Lord our Redeemer—the Holy One of Israel ; that he is sent by two Persons, the Lord, and his Spirit. Thus we have, what Unitarians ask for, plain and distinct proofs, of the existence of Three as One, in the Indivisible Deity.

TEXT LV.

Chap. xlix. ver. 26.

"And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."

Christ is the only Saviour and Redeemer ; therefore he is the Lord, the Mighty One of Jacob.

TEXT LVI.

Chap. li. ver. 22.

“ Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people.”

Christ is the only Pleader and Intercessor for us on high ; he, therefore, is alone that God, who pleadeth the cause of his people.

Observe, likewise, that two Persons are mentioned, the Lord, and the God who intercedes ; and, moreover, the Lord himself calls our attention not only to himself, the speaker, but to this other God, even Christ, the God who pleadeth as Mediator and High Priest, for the pardon of his people’s sins.

TEXT LVII.

Chap. liv. ver. 5.

“ For thy Maker is thine husband : the Lord of Hosts is his name ; and thy Redeemer the Holy One of Israel ; The God of the whole earth shall he be called.”

Christ is known unto his people as their Maker, for he created all things as the Word of the Father : as their Redeemer also is he known, for

Calvary's sacrifice, made atonement for their sins; and by his sufferings, by his death, and by his glorious resurrection, he hath redeemed us unto God. Therefore, as the Creator and the Redeemer, the Holy One of Israel; the God of the whole earth shall he be called.

TEXT LVIII.

Chap. liv. ver. 8.

“In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

Christ being the only Redeemer, is the Lord.

TEXT LIX.

Chap. lx. ver. 16, 19, 20.

“Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee:

but the Lord shall be unto thee an everlasting light, and thy God thy Glory. Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Christ being the only Saviour and Redeemer, is the Mighty One of Jacob.

The two last verses are descriptive of the New Jerusalem, whereof God is the glory, and the Lord the everlasting light. In the twenty-first chapter of Revelations we read, that God is the glory, and the Lamb the light of it, therefore the God of Isaiah, and of Revelation, and the Lamb, and the Lord or Jehovah, are one and the same. In the succeeding chapter it is stated, that the Lord God was the light of it—therefore, Christ as the everlasting light of the New Jerusalem, must be the Lord God.

From all this we see, that the Lord, as our Saviour and Redeemer, is no other than Christ the Lamb ; and Christ the Lamb, as the Lord, is the everlasting light of the New Jerusalem—and as the everlasting light thereof, he is the Lord God who only is the light and glory of the skies. And as the throne of God and of the Lamb is one and the same ; so, the Lord our God, the Lord, is one.

TEXT LX.

Chap. lxiii. ver. 10.

“But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.”

This passage relates to the rebellion of the children of Israel in the wilderness. In Exodus we read that they vexed the Lord; in Corinthians, Christ—and here, the Spirit. From this it is evident, that the whole of the glorious Three were concerned in the removal of the Israelites out of Egypt, in freeing them from the bondage of their hard task-masters. But we are also assured, that they displayed the same unity and co-workmanship in the far more glorious and important work, even the removal of the bondage of sin and death, from off the souls of all nations.

The Spirit co-operating in this work, as the Comforter, and Sanctifier, working in the soul of man that regenerating influence, and oneness of spirit, which only can make us fit for the kingdom of God.

TEXT LXI.

Chap. lxiii. ver. 16.

“Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting.”

Doubtless O Christ thou art our Redeemer, though Israel be ignorant of thee: thou O Christ art our Father and Redeemer; thy name is from everlasting.

 JEREMIAH.

TEXT LXII.

Chap. xvii. ver. 10.

“I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.”

Christ declares unto us in the book of Revelation, that he is the searcher of the heart, the rewarder of all. He therefore is that Lord who searcheth the heart, and tries the reins of the children of men.

TEXT LXIII.

Chap. xxiii. ver. 5, 6.

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**”

This King it is needless to remark was Christ, who was a branch of the royal line of David, and through whom alone Judah was saved, and Israel dwelt in safety; and he, as this King and Saviour, was called, **THE LORD OUR RIGHTEOUSNESS**; a title which could only belong to him, as Judah’s Saviour, and as Israel’s God.

TEXT LXIV.

Chap. xxiii. ver. 24.

“Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.”

As Christ is in all, and filleth all things, he must of course fill heaven and earth, and therefore

must be that God, or one with him, who filleth the universe with his presence.

EZEKIEL.

TEXT LXV.

Chap. iii. ver. 14, 24.

“So the Spirit lifted me up, and took me away. Then the Spirit entered into me, and set me upon my feet, and spake with me, and said.”

This text completely overthrows the absurd opinion, that the Spirit is but an attribute; for how could an attribute possess that living, active power and being, which could alone enable it to lift up, and converse with a person? When Socinians prove, that an attribute can have the power of assuming self-existent, independent, active life and being, then, but not till then, will their doctrine concerning the Eternal Spirit find believers amongst Christians. For this Spirit assumes a being that is active, not passive; and as no passive thing can assume an active part of its own accord, so neither could the Eternal Spirit, as an attribute, have assumed active power, and

continue still an attribute, even allowing it to have the power to become an active principle, which it does not possess. For the moment that any passive thing assumes active power, from that instant it ceases to be what it was before, and comes into being no longer a passive, but an active agent. So, therefore, as we have shown, that no passive principle can assume being of its own accord, or after having received such being, can still remain what it was before, it follows, that the Spirit, being proved to be an active, cannot possibly be a passive agent. Socinians, however, have discovered, that it can be both active and passive, in the same moment of time.

But whether Socinians give it active life or not in their doctrines, it matters little, as the Scriptures, throughout, have ascribed unto it, the most decisive proofs of its being not only an active intelligent agent, but of its being the Creator, the Giver of life, Regenerator, and Sanctifier of men's souls, and, in fact, everything that can lead us to the conclusion, that, with Jehovah, the Spirit is One.

DANIEL.

TEXT LXVI.

Chap. vii. ver. 9, 10, 13, 14.

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

We here find that the Ancient of days bestowed upon the Son of Man, a kingdom, even

an everlasting dominion; and decreed that all throughout his boundless empire should serve him. Now, Christ being the Son of Man, was the person who received a kingdom (the mediatorial kingdom) from the Father, and a glory, as the Saviour, that should never pass away: Christ then, being in possession of an everlasting kingdom, must himself possess an endless existence, and, therefore, must be God. In having all nations to serve him, Christ must be God. In having all glory and dominion ascribed to him throughout eternity, Christ must be God. Indeed, Christ, as having all nations to serve him, an eternal dominion, and an eternal throne, must be of the same dignity, honour, glory, and power, with Him, whose throne was as the fiery flame, and his wheels as burning fire.

HOSEA.

TEXT LXVII.

Chap. i. ver. 7.

“ But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by

sword, nor by battle, by horses, nor by horsemen."

Christ saved Judah neither by bow, nor by sword, nor by battle, nor by horses, nor by horsemen, but by his salvation alone; therefore as Judah's Saviour, he is her Lord and God.

TEXT LXVIII.

Chap. xiii. ver. 4.

"Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no Saviour beside me."

There being no Saviour besides Christ, he is the Lord God, besides whom no other God shall be known to Israel, as Israel's Saviour, and as Israel's God.

AMOS.

TEXT LXIX.

Chap. iv. ver. 11.

"I have overthrown some of you, as God overthrew Sodom and Gomorrah, saith the Lord."

Now, as the God who overthrew Sodom and Gomorrah was Christ, who as the Angel Jehovah, rained down fire and brimstone on the polluted cities of the plain: this verse clearly alludes to two Gods, these we must call Persons, one of whom speaks of his fellow; thus showing the existence of two Persons, both God and Lord, in the One Supreme Deity.

MICAH.

TEXT LXX.

Chap. v. ver. 2.

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”

Blind indeed, and ignorant of the Scriptures, must that person be, who does not recognise in this Ruler, who is to come from Bethlehem, Christ the Lamb, the Saviour of the world. The Ruler of Israel comes, not as a temporary

ruler, but as the Everlasting King and Ruler of Judah, "whose goings forth have been of old," even "from everlasting."

Possessed of the same nature, the same dignity, and the same eternity of existence, with him who came forth, before eternity's vast and infinitely incomprehensible existence began, before the ages of eternity had begun, behold our God. With him eternity began, and through its endless ages, the Great Eternal lives unchangeable. Eternity! what a thought! how vast, how great: from whence came into being our God? And can we comprehend, or think of that Being, whose nature, whose mind, whose very being is composed in eternity itself, and at the same time think of the Babe of Bethlehem, without losing ourselves in a labyrinth of wonder and awe? To think, (awful conception, yet true,) that so great a Being as we have described, should come to die! Can we name eternity with death? can we think of him on whose existence the universe, with all the vast works of creation depend, dying on Calvary for the sins of men? The scheme divine could emanate only from the soul of mercy and of justice; and the ransom could only be paid, through love which is infinite, mercy and compassion as great. But, so it is; Christ came as the

Ruler of Judah, the Everlasting King of Sion, he shall reign as God for ever, on the eternal throne of the Ancient of days, the Great Everlasting; whilst all creation shall sing with loud hosannas, and triumphant hallelujahs, God, our God Immanuel, reigns; let heaven above, and earth below, sing praise.

TEXT LXXI.

Chap. vii. ver. 7.

“Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.”

Christ being the Author, and the only Fountain from whence salvation flows, is therefore very properly called, the God of our salvation.

ZECHARIAH.

TEXT LXXII.

Chap. ii. ver. 10, 11.

“Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee,

saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people : and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee."

That the Lord who speaks is Christ, is evident from the fact, that he here declares himself to be sent ; so that Christ, as the Angel of the covenant, here declares his mission, that he will dwell in the midst of Israel his people. The above verses also point out clearly the two distinct Persons as Jehovah who now speak, and shows us Christ the uncreated Angel of the covenant, even the Lord, sent of his Father the Lord of Hosts, thus confirming his words, "Lo, I come to do thy will, O God." As the living Father hath sent me ; "I came not to do mine own will, but the will of him that sent me." Thus confirming the Saviour's words, that although sent of the Father, still as Lord with the Father, and his equal, he and the Father are one.

TEXT LXXIII.

Chap. iii. ver. 1, 2.

"And he showed me Joshua the high-priest standing before the Angel of the Lord, and Satan

standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

I have already shown, that the Angel of the Lord, or the Angel Jehovah is Christ: and that this Angel was of equal dignity with the Lord of Hosts, appears from the fact of his being styled the Lord, immediately after. And that there was another Lord is apparent from the Lord's own words; he said, "the Lord rebuke thee, O Satan:" now, if, as it has been said, he meant himself by the "Lord rebuke thee," the passage would run thus in plain English: And the Lord said unto Satan, Myself rebuke thee, O Satan, even Myself that hath chosen Jerusalem, rebuke thee. Those that like this reading can adopt it, and those who prefer the scriptural meaning and reading, can receive the former, and along with it the knowledge, that Christ, as the Angel of the Lord, the Messenger of the Father, called upon the name of him who had sent him, to rebuke the opposer of the high-priest of his people; this he did to show, that his will was the will of him who sent him.

TEXT LXXIV.

Chap. xi. ver. 12, 13.

“And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.”

Unitarians maintain, that the Lord here mentioned is the Infinite Spirit; and, as a natural consequence, that God the Infinite Spirit was sold by the Jews for thirty pieces of silver.

If this be the Unitarian interpretation of the passage, I do not so much wonder at so many of them rejecting the Old Testament as old wives' fables; for to speak plain, I think that no old wives' fables that were ever hatched, had such a mixture of absurdity and inconceivable nonsense, as is to be found in the Unitarian fables of the Old Testament; take our text as a specimen: they would make the cleverest *storytellers* that have yet appeared, and to all appearance, the Old Testament would be a capital manuscript, from whence to extract their romantic tales and pretty stories. But to speak seriously, they ought

to take out a patent for their invention of a new and wonderful translation of the Old Testament; for, certainly, none of the orthodox can compete with them in that particular line of business.

That this absurd doctrine of Unitarians is perfectly untenable, reason herself would suggest, if Revelation did not fully confirm. We are told in the Inspired Volume, that there was a Man whose name was Jesus, he came from God, being of God, and declared the wisdom of God unto men: but as the world knew him not as God, him they valued at thirty pieces of silver, and with wicked hands they crucified him. This was the Lord, the Lord they valued at thirty pieces of silver, the price of which was thrown unto the potter, he having become incarnate for man's salvation, was offered as the sacrifice on Calvary's cross. He is the Lord, the Lord God Almighty, Supreme and ever blessed.

TEXT LXXV.

Chap. xiii. ver. 7.

“Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord

of hosts: smite the shepherd, and the sheep shall be scattered.”

It was on that memorable night, when Christ the Shepherd was smitten in the garden of Gethsemane, that the sheep were scattered. Christ in various parts of Scripture, is called the Lord's Shepherd; and in the Gospel of St. John, he repeatedly calls himself the Shepherd, the Good Shepherd, the Shepherd that giveth his life for the sheep: Christ, therefore, as the Lord's Shepherd, the Great and Good Shepherd, and the Chief Shepherd of the One Sheepfold, is that Man and Shepherd, who is the equal, the fellow with Jehovah of Hosts, one with him as God over all, blessed for ever.

MALACHI.

TEXT LXXVI.

Chap. iii. ver. 1.

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom

ye delight in: behold, he shall come, saith the Lord of Hosts.”

The Messenger who is to prepare the way of the Lord, is John the Baptist; and the Lord the Messenger, or Angel of the covenant, is Christ. Christ, therefore, being declared Lord by the Eternal Father, is with the Eternal Spirit, One God, with the Father; who, as the Triune God, ever blessed, shall reign for ever and ever.— Amen.

END OF THE OLD TESTAMENT TEXTS.

ST. MATTHEW.

TEXT LXXVII.

Chap. i. ver. 23.

“And they shall call his name Emmanuel.”

The name Emmanuel, or God with us, is here not less properly applied to the Son of God, than that of Jesus Christ, as appears from the import of the latter name, as expressed in verse 21, “he shall save his people from their sins.” The name belongs exclusively to the Son of God, who, as God with us, is God with his Father in the heavens above; and as the name Jesus expresses a Saviour both God and Man in his own Person, and is put in the place of Emmanuel, or God with us, who is the Son of God, God the Word, manifest in the flesh, to forgive sins, and expiate the guilt with his own blood; God to forgive and save us from sin, and Man to die, that by the shedding of blood, he may make atonement for the sins of his people. None, therefore, can be

Jesus the Saviour of the world, that is not Emmanuel, or God with us ; and he that is Emmanuel, or God with us, is God, the Almighty Son manifest in the flesh, that he by his death, may save us from the vengeance of the law, and bring us to God, being reconciled unto us, through the atonement of the Mediator.

TEXT LXXVIII.

Chap. xi. ver. 27.

“ All things are delivered unto me of my Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”

In this passage the omniscieny and incomprehensibility of the Saviour is fully declared. For if he knoweth the Great Eternal, whose attributes are Omniscience, Omnipresence, Omnipotence and Immutability, must he not possess infinite powers ? for who, besides him, can find out God, who can find out the Almighty unto perfection ? He is higher than heaven, what can we know ? he is deeper than hell, what can we

do? And if the Father alone knoweth the Son, the Son must be incomprehensible. And if the Father knoweth the Son, and the Holy Ghost; and the Son knoweth the Father, and Spirit; and the Spirit in like manner knoweth the Father, and the Son; must there not be a mutual consciousness between them? And through this consciousness does that Divine knowledge exist, which makes the Divine Three possessed of One Infinite mind.

If Unitarians, then, can explain this verse in any other manner than I have now done; if they can avoid acknowledging the omniscience, and incomprehensibility of the Saviour, and prove that he does not possess these attributes, then I shall own them as the only true interpreters of the Scriptures—then I shall acknowledge their spurious doctrine to be the true one—and then, and then only, will I consider them within the pale of Christ's salvation; the benefits of which, at present, as the deniers of his Supreme Divinity, and the Divine efficacy of his atonement, they cannot claim. But on this single text do I rest my cause, to prove from it, the Supreme Eternal Deity of the Son; and whilst this text remains, I will declare *Emmanuel's Deity*.

TEXT LXXIX.

Chap. xxi. ver. 12, 13.

“And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.”

Here Christ, in speaking of that temple which had been erected to the worship of the God of the Jews, saith, “my house,” thus proclaiming to all future generations, that he was that God, to whose glory, honour, and worship, it had been erected.

TEXT LXXX.

Chap. xxv. ver. 31—34.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he

shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We have here the authority of Jesus Christ, that at the last day he shall come in great glory, sitting on the glorious throne of the Eternal Majesty, attended by the hosts of heaven, to judge every man according to his works. Unitarians say, that Christ shall judge the world as man, by the power and omniscience of the Father. Now, how any set of men, with the smallest share of common understanding, could for a moment entertain a doctrine so absurd—so preposterous, is to me incomprehensible.

For how could Christ, as mere man, judge the world, seeing that he on whom this important duty shall devolve, must be possessed of almighty and omniscient power? how shall he be able to penetrate the secrets of every heart, or become acquainted with the deeds of men? As Judge of the earth, he evidently must be omniscient, and as such is God. The Judge of the universe must also be Almighty, for that is as essential an attribute of a Judge, as the one first alluded to; for without that power, he could neither reward

nor punish, nor cause to be executed any sentence, which justice might call upon to pronounce. The Unitarians say, that he will judge the world, by his Father's omniscience, and omnipotence. A little reflection will show to the most careless observer, that this is totally impossible. For, if Christ judge the world by the power of a second person, he cannot be sole Judge. If aided by the Father's omniscience, and omnipotence, the world would not be judged by Christ, but by the Father. To call Christ, therefore, judge of the world, and in the same breath deny him the power either to judge, or reward mankind, is a piece of inconsistency almost without a parallel.

Yes, he will come as Judge, seated on the throne of God, and of the Lamb, whilst the powerful Cherubim, and the flaming Seraphim, surround his glorious throne. He comes no more as Christ the Saviour—the meek and lowly Jesus—the reviled, the scorned, the jest of the scoffer, but as the mighty God, come to take vengeance on all those who know him not, and refuse his love divine. He will now pardon no more: his mercy will have clean gone for ever, and compassion, and pitying love, remain no longer in the heart of him, whose soul did pour itself out in agony on Calvary, for the sins of men. He comes, he

comes, the just God comes, whilst the heavens ring with the loud Hosannas of exulting millions—proclaim him LORD OF ALL.

TEXT LXXXI.

Chap. xxvi. ver. 63—65.

“And the High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the High Priest rent his clothes, saying, He hath spoken blasphemy.”

Christ, by applying to himself the title of Saviour, and Son of God, and thereby making himself God, was declared by the Jewish Sanhedrim, to have been guilty of blasphemy, and worthy of death. That by taking the title of the Son of God, Jesus made himself God, equal with the Father, in majesty, power, and glory, we agree with the Jewish council, in admitting that such was the result; but that he was guilty of blasphemy in so doing, we deny; for, is it not written

that Christ the Son, is the Eternal Brightness of the Father's glory, and the Express Image of his person; upholding all things by the word of his power, as Jehovah, the one with the Father.

TEXT LXXXII.

Chap. xxvii. ver. 50, 51; also, Luke xxiii, ver. 44, 45.

“Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose.”

“And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.”

If the Holy Scriptures furnished us with proof, that wonders, similar to those wrought at the death of our blessed Redeemer, had taken place at the death of any prophet, or other holy man, either before, or subsequent to Christ's crucifixion, we might have hesitated a little, before giving utterance to any opinion on the subject. But, as the Scriptures supply us with no such proof, every

person who has attentively perused the Sacred Volume, must irresistibly be led to this conclusion, that Christ is God, equal with the Father, in majesty, power, and glory, one with the Father, and upholding all things as Jehovah, by the word of his power. To this conclusion we must come, if we give credit to those passages of Holy Writ, which convey to us the closing scenes, of our Lord's sufferings and death. For in the annals of Jerusalem, where do we find that any one of the numerous miracles, wrought at the death of Christ, took place at the death of any one of the thousands, and tens of thousands, who have died in that celebrated city, previous to, or subsequent to that ever memorable event? At the death of what prophet, were the rocks in the vicinity of the scene of death rent, the graves opened, the dead raised, the earth made to quake, or the sun darkened? The Holy Scriptures tell us of none; the historical records of the world are equally silent on the subject. Does not this furnish us with undeniable proof of the greatness of that Being, who poured forth his soul on Calvary, in the bitterness of his agony and woe; and does not the very greatness of this great salvation tell us, that it only could be accomplished by our God?

“The veil of the temple was rent in twain from

the top to the bottom." This was to show unto the world, the abolition of that religion, which, under his fostering care, had flourished for so many ages, that he might bestow upon them a more glorious religion, even the religion of the Cross, which had for its foundation the blood of the Lamb of God, that cleanseth away the sins of those, who through faith in his atonement, have made covenant with him. . The rocks were rent, to proclaim the triumphant victory of Christ the Lord, over death, hell, and the grave : the earth shook, to signify its horror, and detestation, of the murderous act then perpetrated.

The sun hid its brilliancy, and its glorious beams behind a curtain, to signify its abhorrence of the dreadful act. All nature cried aloud, as the Eternal Son as man, gave up the ghost, and as the Mighty God cried out, "'tis finished." 'Tis finished, the mighty ransom had been paid, and man was freed from sin, by faith in him who paid the heavy price. Oh, great salvation! wondrous love, infinite mercy and compassion, only could have produced thee. Thou camest not to us through man's agency; it was God who planned thee, God who brought thee, and God who paid the ransom. Let earth with all her hosts ascribe unto God, salvation; for he brought salvation, and

sent it into the far corners of the earth, saying unto all, be ye saved, the ransom has been paid; thy Saviour lives.

TEXT LXXXIII.

Chap. xxviii. ver. 18.

“ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

These were among the last words spoken by our Redeemer, before his ascension into heaven, to take possession of that mediatorial kingdom, which he purchased with his blood.

“ All power is given unto me in heaven, and in earth,” saith Christ; power to rule all things throughout the universe; power, which none but one equal with God could possess; possessed of all the attributes of God, that he may sway his sceptre over all nations, and uphold all things in their original form and state; possessed of Omnipresence, that he may be able to know and foresee all things, so as to arrange and dispose of events for the best interests of his kingdom; possessed of Omnipresence, that he may rule and govern all things by his presence, throughout

his vast and boundless empire; possessed of Omnipotence, that he may be able to execute all commands, which he thinks necessary for the welfare of his empire.

As, therefore, without these attributes he could not be the Ruler of the universe, and as these attributes can belong only to God, Christ must be God, God everywhere present throughout the boundless and everlasting kingdom of Jehovah. And if the fulness of the Godhead dwells in Christ, is he not capable to hold the reins of universal sway? and if these attributes of Deity are ascribed and belong to Christ, who is it that will dare put forth his hand to pluck the celestial diadem, from the head of the Mighty Saviour?

TEXT LXXXIV.

Chap. xxviii. ver. 19.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

Can language more clearly show that the Father is God, the Son God, and the Holy Ghost God, than the instructions now given to the disciples, as expressed in our text?

For, in the first place, had not each of those persons been really and truly God, Christ would never have commanded us to be baptized in their names ; for, to have ordered the Apostles to baptize in the name of the Son, and Spirit, they being creatures, would have been gross idolatry and blasphemy. If the Son was mere man, and the Spirit an attribute, would it not have been gross idolatry, not to say absurdity, to have commanded baptism in their names ? Would it not have been idolatrous and impious, to have caused baptism to be performed in the name of creatures ? Would it not have been an act of impiety and idolatry, to have baptized in the name of God, then of a creature, and thereby place the creature, on a level with the Creator, infinity with finity, and holiness with sin ? Would it not be absurd to baptize any one in the name of the Holy Ghost, if he was a mere figurative personage, an attribute, in fact, no person at all ? Would it not have partaken of impiety, had Christ commanded his followers to baptize in the name of the Father, then of his creatures, or in the name of God, a man, and of an attribute ; or of God, a man, and of God ?

But no such language was used by our blessed Redeemer ; no such command ever escaped the lips of our blessed Lord and Saviour. The

language was of a different tendency ; his commands to his followers were, to baptize in and through the only name given under heaven whereby the baptized can be saved, viz. in the name of Christ our God, with the Father, and Holy Spirit.

Notwithstanding the impossibility of the thing, however, the Socinians hesitate not to declare, in direct opposition to the real, the palpable meaning of our Lord's words, and to the astonishment of an amazed world, that they have found out the glorious truth of the mere manhood of Christ Jesus, and of the non-personality of the person of the Holy Ghost. With much greater truth, however, and with infinitely less impiety, they may assert that they, although Socinians, are nothing at all. So much for the learning, piety, and wisdom of Socinians, who deny God to be God, and deny a person to be a person.

TEXT LXXXV.

Chap. xxviii. ver. 20.

“ Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world.”

This passage as one, which clearly proves the Omnipresence of Christ, and, consequently, his Deity, has, as may be supposed, undergone many a shake from Unitarians. Our argument is as follows, viz. that as Christ declares that he will be with his people, or apostles, or disciples, till the end of the world, or (according to Unitarians) to the end of the Jewish age, it follows, that, in order that he may be able to accomplish his declaration, he must be possessed of the attribute Omnipresence, and having that, is God; for, without it he could not keep his promise of being with his people everywhere, and having it, he must be God, as it belongs to God only.

The Unitarian argument is as follows:—

They assert that the end of the world, means only, to the end of the Jewish age; this we deny, as we have no authority but their own assertions for the truth of the assumption, and until that authority be confirmed by scripture, we beg to decline receiving their rendering of the passage. But for argument's sake we shall allow them the privilege of choosing their own ground, and assume that it really means as they say. Still I cannot perceive any material difference in the text, that will shake my opinion of Christ's omnipresence; for, if he was omnipresent till the period

they mention, how can they deprive him of it then? for, if he was omnipresent for that space of time, it must be allowed that he was omnipresent before, and will continue so ever afterwards, seeing that none but he, who was from, and is to eternity, can be, or is possessed, of that attribute of Deity. This argument of theirs, therefore, does not in the slightest degree affect the conclusion that we came to, in regard to Christ's omnipresence, on the perusal of our text. And further, Unitarians are obliged to acknowledge Christ's omnipresence, even by their own words, rendered instead of the received translation, seeing, that if he was omnipresent for a space of time, that he must have been so from the beginning, and as God, remain so throughout eternity.

But, a celebrated Unitarian writer, in order to do away with the strength of our argument, and to make (as he conceived) his own position more tenable, has asserted, that Christ by his bodily presence, was with the apostles or disciples to the end of the Jewish age. The real meaning of which is, that Christ was flying about from apostle to apostle, and disciple to disciple, to the end of the Jewish age; this is that writer's exposition of our text, and how far it is consistent with Scripture, and reason, we shall presently see. Christ

in our text says, "Lo, I am with you alway, even to the end of the world."

St. Peter says "the heavens must receive him, (i. e. Christ) till the restitution of all things : " St. Paul saith "that when he had purged our sins, he sat down on the right hand of the Majesty on high." St. Peter and St. Paul here declare Christ to have ascended to the throne above ; whilst Christ declares, that he will be every where present with his people ; from this we are led to the conclusion, that as Christ was in the heavens, and yet filling the earth with his presence, that he is omnipresent, being that God, who filleth all in all. And thus the wisdom of this Unitarian is overruled, by the united evidence of divine testimony.

The writer of the above Unitarian proposition, must have thought a great deal of his own wisdom, and very little as to the sanity of his hearers, and readers. For, to suppose that Christ, the Mighty Saviour, was to be flying about until the end of the Jewish age, and at the same time to be in the heavens above, is a piece of such downright inconsistency and absurdity, that it is hard to think for what purpose it was written, unless he intended it for a burlesque on the Unitarian doctrines, for it would really be too bad to suppose, that it ever entered into his imagination

to conceive, that what he wrote was the true exposition of the verse. To have Christ flying about from place to place, till the end of the Jewish age, a pleasant occupation truly. What wretched subterfuges are resorted to by people, when they attempt to pervert the scriptures to suit their own views. What a debasing representation of the Mighty Saviour, who descended from the dazzling throne of the Deity on high, to suffer and to die, that he might give us everlasting happiness and joy. But even this wretched subterfuge will not avail them, for as Christ was to be always present with each particular person, it was impossible that by their system he could be so, for whilst he was with Peter, he could not be with Paul; whilst in Jerusalem, he could not at the same time be in Rome. And thus the fallacy of their proposition is seen, and no refuge left them, but to own that Christ, the omnipresent Saviour, is God over all, blessed for ever.

ST. MARK.

TEXT LXXXVI.

Chap. i. ver. 23—26

“And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.”

“There is none good but one, that is God,” is a sentence uttered by our Saviour, from which Unitarians draw their powerful arguments against a Trinity. The verses now quoted, however, are calculated to set our Lord’s words in quite a different light. In the first place, Christ is called by the unclean spirit “the Holy One of God,” if therefore Christ had been mere man, he could not be addressed as Holy, there being none good among men, according to the Psalmist, no not

one ; there being none good but one, and that one God, Christ, therefore, as the Holy One, must be that one who is alone good, even God.

But secondly, this will appear the more evident, when we bear in mind, that in commanding the unclean spirit to be gone, by his own power and authority, (that being duly acknowledged by the spirit) Christ evidently intended to show, that he possessed that eternal self-existent power, which can only exist in, and belong to him who is the Almighty. Christ then, in having that power is the Almighty, and as the only Holy One, is that one who is good, viz. God ; so that Unitarians, by applying the word God as denoting but one person, make Christ, the Holy One that God, to the entire exclusion of every other person, being, or thing. Unitarians may, therefore, lay aside their arguments in favour of their favourite text as soon as they please ; for instead of its denoting and proclaiming the sole Deity of the Father, or aiding their arguments against the Deity of the Son, it, along with our text, proclaims aloud the Deity of the Son, and the *goodness* of the Holy One. The unclean spirit speaks in the plural, as well as in the singular number, he therefore speaks as a king, or he speaks denoting plurality ; the former supposition is absurd, the latter

only can be the correct one; and if so, in this case, for what reason are the words of the Elohim "let us make man;" cavilled at, and all sorts of arguments used, in order to blind their real meaning, which denote a plurality in the Deity, as much as the words of the unclean spirit, denoted a legion within the man.

TEXT LXXXVII.

Chap. ii. ver. 3—12

"And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the

sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the son of man hath power on earth to forgive sins, (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all."

"Christ is here accused of blasphemy by the Scribes, who, on hearing him say to the sick of the palsy, thy sins be forgiven thee, immediately retorted, who can forgive sins but God only? True it is, that God alone can forgive sins; but it could be no blasphemy in Christ to do so, seeing that God himself declares that Jehovah's name is in him, and that if we provoke him he will not pardon our transgression.

Christ's Omniscience is also clearly seen in this text; for, as he perceived and knew what the Scribes were reasoning in their hearts, through his spirit, it is plain that that spirit was the Deity, by which the hearts of all men shall be seen, and laid open, on the great and final day.

Christ, therefore, in having Jehovah's name in him, could pardon our transgressions, and therefore was not guilty of blasphemy; and, in discerning the thoughts and reasonings of the soul,

he displayed Omniscience, from which we must conclude, that, as he possesses God's attributes, he is that Omniscient God, who searcheth the reins and the heart.

TEXT LXXXVIII.

Chap. iii. ver. 29.

“ But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.”

Although not in our text, yet in another part of Scripture, we have it declared unto us by Christ, that blasphemy against the Son of Man shall be forgiven, but that against the Holy Ghost hath never forgiveness, either in this life or in that which is to come. If we apply any meaning to these words, we must allow the Holy Ghost to be a distinct Supreme being; for, otherwise, we could not for an instant suppose the passage as one containing any meaning at all.

The Holy Ghost being the attribute of the Socinians, and the creature of the Arians, Christ, according to the doctrine of the former, must have denounced damnation against all who should blaspheme against an attribute—a mere inanimate

thing—whilst those who blaspheme against God's beloved Son shall receive pardon. To suppose such a thing, would show that we had very mean conceptions of the eternal wisdom of the Father; but the absurdity is too gross to prevent the real truth from being seen.

TEXT LXXXIX.

Chap. v. ver. 2—7.

“ And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not.”

In this passage we are told, that when the devils saw Jesus, they ran and worshipped him, as the

Son of the Most High God. Now, would they have done so had Jesus been a creature? This is easily solved. In no part of the sacred volume is there a single instance recorded, of unclean spirits falling down and worshipping a prophet, or one of the apostles; in no part of it, is there an instance to be met with, of devils beseeching an apostle to torment them not, or that it was through any other name than that of the all-powerful Son of the Most High God, that the apostles performed their numerous miracles. If, therefore, it was Christ Jesus who commanded and it was done, who spake, and all things stood fast, surely he must possess the attributes necessary to constitute such power—attributes, which alone belong to the Most High God, the Almighty Ruler of the universe, who, by that power that belongs to Deity, which existed in the Godhead from everlasting, and by which Jesus conquered, in fine, by his own mighty and glorious power, which we behold here stretched forth for man's relief, and for man's salvation, we hail him Lord of All.

TEXT XC.

Chap. v. ver. 41.

“ And he took the damsel by the hand, and said

unto her, *Talitha cumi*; which is, being interpreted, Damsel, (I say unto thee,) arise."

As Christ, on the present occasion, does not recal the damsel to life, in the name of God or the Father, he must have done so in his own; and in having the power to raise the dead to life, he must be possessed of those attributes that constitute him God.

TEXT XCI.

Chap. xvi. ver. 19, 20.

"So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

As in the concluding verse of St. Matthew's Gospel, so here, we have the omnipresence of our Lord declared in the strongest terms; for, we are told that although he ascended to the Father's right hand in the heavens, still, that he would be with his apostles and disciples, confirming their words with signs and miracles, and making known unto both Jew and Heathen the mighty power of

that God, whose Gospel the Holy Ghost sent them forth to publish. Thus it is, how Christ is with his people, showing forth his power in them.

ST. LUKE.

TEXT XCII.

Chap. i. ver. 35.

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God.”

That the Divinity and personality of the Holy Ghost, is fully proved by our text, is beyond a doubt. For first, the Holy Ghost, acting alone, shows forth his personality: secondly, he being the Father of the Son of God, shows forth his Godhead; for, unless he was God, that which was begotten of him could not be called the Son of God; but, as it happens that the angel calls him the Son of God, it must as a consequence follow that if he was the Son of God, God must have been his Father; and as every son is of the nature of his father, so Christ, being the Son of God, did likewise partake

of his Father's nature, and, consequently, is God. For Christ is Son of the Holy Ghost as well as of the Father; for in everlasting was he begotten of the Father, as regards his divine nature, and in time was he begotten of the Holy Ghost, as regards his human nature; for as Son of God, Christ was the Eternal, begotten of the Father before the worlds; as Son of God, he was begotten of the Holy Ghost in time, but in both instances he was begotten, not as Son of Man, but as Son of God, partaking in both instances of his Father's nature as God, and therefore is God. The Holy Ghost therefore, as Father of the Son of God, is God, with God his Son; and God the Father, being likewise the Father of the Eternal Son of God, is God, so that the Son is God, as regards both the Father and the Holy Ghost, and the Father, and Holy Ghost are both God, in being Father to the Son of God; these Three being of one nature, one mind, and one action, are but one God, who is over all and filleth all things.

TEXT XCIII.

Chap. 1. ver. 47.

“And my spirit hath rejoiced in God my Saviour.”

As Mary's Saviour was God, so Christ as the only Saviour, is that God.

TEXT XCIV.

Chap. xii. ver. 11, 12.

“And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say.”

The passage now quoted, affords another proof of the omnipresence, and personality, of the Holy Ghost. He acts alone, no power co-operating with him, he is therefore one person. He is everywhere present, therefore, God; and as one person, is God, with the Father, and Son, the one Jehovah. Being a person, therefore, he cannot be an attribute; possessing omnipresence, he cannot be a creature; and being neither of these, he, as a living being possessed of omnipresence, is very God.

TEXT XCV.

Chap. xxiii. ver. 42, 43.

“And he said unto Jesus, Lord, remember me

when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

Christ's address to the thief on the cross, most unquestionably shows us, that he is the Almighty Lord of Heaven; as no man whose sins have not been forgiven, can enter the gates of Paradise; the sins of the thief must therefore have been pardoned by Christ, before he uttered the words, "To-day shalt thou be with me in Paradise." Consequently, as none but God can forgive sins, Christ is that God.

"To-day shalt thou be with me in Paradise," is a sentence which must convince every one, that Christ is the fountain from whence all life, even life eternal flows; and as none can bestow eternal life but God, Christ in being able to do so, is that God.

TEXT XCVI.

Chap. xxiv. ver. 50—53.

"And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And they worshipped him, and returned to Jerusalem with great joy ; and were continually in the temple, praising and blessing God. Amen.”

That the apostles worshipped their Lord and Redeemer, on the occasion mentioned in the text, is too apparent to be denied.

But in acknowledging this, the Socinians charge the apostles with idolatry, in giving worship unto a creature : for, if they believe Christ to be a creature, and admit the fact of the apostles worshipping him, it is charging the apostles with the grossest idolatry, in worshipping Christ as God. But they, in order to elude the force of this argument, which, they must have been aware, would be brought against their scheme, assert, that the apostles only worshipped Christ as a good man, the Saviour, and no more. But, allow me to inquire of them, how they can construe the word worship in our text, into an inferior sort, and that in the words “ worship God,” into a superior kind? They cannot tell us. For why? Because the same word means the same thing in both instances ; so that whether they mean superior, or inferior worship, it matters not, as that which is given to God, is likewise given to Christ, and consequently, in being adored with God the Supreme, he must be one with him in his eternal Godhead.

ST. JOHN.

TEXT XC VII.

Chap. i. ver. 1, 2.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”

St. John, in the text, declares the Word, who was Christ, to be God ; that he is eternal, and is of one and the self-same eternity of everlastingness, and of one and the self-same essence with God the Almighty Father.

The Apostle, as if determined to show forth the eternity of the Son's existence, not only says, “In the beginning was the Word,” but adds, “The same was in the beginning with God,” which, in common English, would run thus : In the beginning was the Word, and in the beginning the Word was with God ; as if the addition of the words “with God,” could make us more clearly understand that eternity of existence, which, from the beginning, (*i. e.* from everlasting,) was a part of the Being of the Eternal Word.

This word, which, in the Chaldee, is *Memra*, is generally made use of by the Chaldee paraphrasts, (the most eminent Jewish writers extant) in the

place of Jehovah, put by Moses. Now, this being placed, in the Chaldee paraphrase, instead of Jehovah, shows that the Jewish nation believed in the Eternal Word, who created all things, the one and same with the Eternal *Logos* of St. John, the *Memra* that created all things, and that appeared as God unto the prophets ; and being thus made to take the place of Jehovah, clearly shows that the Jews believed, that the *Memra*—the Eternal *Logos*—was the Creator and Framers of the world.

This *Memra*, or *Logos*, or Word of the Jews, greatly perplexes those who deny the Deity of the Son, as it sets at defiance all criticisms or arguments upon the matter.

It is said, that in order to elude the authority of the Targum, Grotius has asserted, that God created a being, an under God, even this Word, who created all things ; thus making God dependent upon a creature for the performance of his works. But it is doubtful whether or not Grotius ever made use of such an argument ; for he, in a part of his works, denies completely the charges of Arianism brought against him. We are, therefore, indebted to some Arian, who, no doubt, imagined that his idea of Christ's created Godhead, would find more listeners if it was known

to have come from the learned Grotius. But we shall take it, as an Arian belief, and handle it as such, without alluding to its original projector.

It must be very clear to all, that those who brought forth such an idea, must have been very badly off for better arguments, when they are compelled—from the absence of all Scripture proof—to declare that God created another God, that he might make the world; this, too, in the very face of the apostles' words, that this, their created God, was of the same eternity of existence, and of the self-same nature, with that God, whom they declare to be his Creator. The glaring absurdity of the proposition, is its own solution; for, as the Word was from eternity, and was with God, and was God, of the same nature with that God whom (St. John informs us) he was with from the beginning of his existence; seeing, therefore, that such was the case, how absurd, how utterly wanting in anything like honest argument, or common consistency, is the Arian proposition, which we have just alluded to.

As to the Socinian notion, of the existence and creaturèship of Christ as commencing from the time he came forth unto the world, it is so utterly opposed to anything like gospel truth, or to the words of the inspired penman, that it would

authorize us to pass it entirely over, without notice, were it not, that they would think it unanswerable. They say, that the Word does not mean Christ, but Wisdom, the Wisdom of God; and they acknowledge (unlike the Arians) that the word *beginning*, signifies from everlasting; and the verse reads thus: "In the beginning was the Wisdom, and the Wisdom was with God, and the Wisdom was God. The same was in the beginning with God;" and, at the 14th verse, "And the Wisdom was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth." Here we have Socinians, and, among them, the Rev. James Martineau, calling the wisdom of God, God himself, the wisdom of God, God the Creator; and, lastly, the wisdom of God, taking upon itself a human form, and dwelling among us as the only begotten Son of God; and, further, we have Wisdom, in human form, dying on the cross! I do really think, that the originator of this idea, must have been nonsense personified, and that it must have assumed a human form; for, to suppose that it originated from anything rational, would be a satire on common sense, and our rationality.

"And the Word was with God."

This word, *with*, pointeth out a distinction of persons ; and, therefore, if the Father and Son are distinct persons, and both God, and the Holy Ghost God likewise, there is, and must be a Trinity in Unity, and Unity in Trinity ; for, unless these Three are but One, we make three Gods, in express contradiction and opposition to Scripture and reason, both which declare, in the plainest possible terms, that there is and can be, but one God, besides whom there is none else.

And the Word was God. Christ is the Word ; therefore, Christ, as the Word, is God.

TEXT XC VIII.

Chap. i. ver. 3.

“ All things were made by him ; and without him was not any thing made that was made.”

The Evangelist saith, that all things were made by the Word ; by this declaring the everlasting Godhead of the Eternal Word, as the Creator and Preserver of all things. And as the Father did work, so did the Son work with him, as the co-eternal Creator, for of all things which were made, nothing was made without him. Thus, the Word is declared to be the Creator of all things,

and, as such, possessed of the same everlastingness of existence with Him, who hath neither beginning of days, nor end of years.

TEXT XCIX.

Chap i. ver. 4, 5, 9.

“In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true Light, which lighteth every man that cometh into the world.”

In this passage St. John declares, that Christ gave life to all men, and all living creatures; that he is the Author of life, and that by his power all life cometh into the world. From this cause, the evangelist very truly designates Christ as the true Light, for he borroweth light from none. If, therefore, Christ be the fountain of all life, of all light, and understanding throughout the universe, surely this is sufficient authority for us to proclaim him, the Self-existent, the Eternal God, who alone dwelleth in that light, which no creature can approach unto; that true and eternal Word and Reason, that true Light, which lighteth every man that cometh into the world, and which communicates

the light of reason, and the eternal ideas of truth to mankind.

TEXT C.

Chap. i.*ver. 10, 11.

“He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.”

This is a passage which strongly corroborates numerous others already quoted, touching the Divinity of the Lord Christ.

St. John here informs us, that Christ made the world and all therein, and that when he came down in human form upon this earth, that his own people knew and received him not, as the Creator and Saviour of the world. And if he created all things, and gave life to all, surely he must be alone that God to whom such powers are ascribed: he must have an arm that is Almighty, an eye that is Omniscient, and a person everywhere present. That Christ then is the God who possesses all these attributes, the Scriptures inform us; and if Unitarians have fallen from this grand fundamental truth, into the most horrible of all errors, even the denying of the God who bought them,

the Scriptures are not to blame for such, for they contain the clearest proofs of Christ's divinity, and the most triumphant evidence of the glorious doctrine of a Triune God.

TEXT C I.

Chap. i. ver. 14.

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

The Eternal Word, even that Word which, in the beginning was with God, and was God, did take upon himself human nature, and did appear on earth in the fulness of time, as the ransom ready to be paid for man's redemption. He was full of grace and truth; not merely a partaker, but the very substance and essence of grace and truth. We beheld his glory, the glory of the Saviour, in fulfilling the great work of man's salvation; that was the glory of the Saviour God; an act which, through the eternity of future ages shall *entwine* a crown of glory, on the brow of the Mighty Saviour. He, therefore, as the Word, was God; as the only begotten of the Father in

the beginning, he was God ; and, as the Temple of grace and truth, he was God—God, the Word, who, in the beginning was with God, and in these latter times manifested himself unto men, in the flesh, as Son of God, and Son of Man, God and Man, one Saviour.

TEXT CII.

Chap. i. ver. 18.

“ No man hath seen God at any time ; the only begotten Son, who is in the bosom of the Father, he hath declared him.”

We are here assured, that the true knowledge of God, proceedeth only from the Son, the well-beloved of the Father, in whom all the fulness of the Godhead dwells ; He shows us also, that not only in regard to his love towards him, but by the bond of nature, the Father and Son are one. For as the Son has a perfect knowledge of the Father, every thing known to the Father, must, as a matter of course, be known to the Son likewise. This is evidently St. John’s meaning, who says, “ the Son is in the bosom of the Father,” a sentence put to signify the most perfect knowledge of him in all things. The apostle uses the

word seeing, to denote the Son's infinite comprehension of the Father's mind, as sight gives us the most distinct knowledge of things, so as the Son had the most perfect knowledge of the Father, the Apostle thought that he could not give a more distinct idea of that infinite knowledge possessed by the Son, than in describing it as sight. The union is as perfect as can possibly exist; for, if the Son's knowledge equals that of the Father, must he not also possess Infinity with the Father; for what but an infinite mind can comprehend things infinite, and that infinite mind which the Son possesses, proclaims him God in the Highest; "for, who by searching can find out God? who but the Infinite Son, and the Spirit that searcheth God's deep things, can find out the Almighty Father unto perfection!

TEXT CIII.

Chap. i. ver. 47—49.

“Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee; when thou

wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel."

Here the omniscieny of Christ is most fully proved; for had Christ not been omniscient, could he have known that Nathaniel was seated under the fig-tree, or that in his heart there was no guile. Nathaniel himself, was so struck with the language of Jesus, was so convinced of his omniscience, that he hesitated not to declare him the Messiah, "Rabbi, thou art the Son of God; thou art the King of Israel."

What stronger proof is required of Christ's omniscience than the above, that he is the searcher of hearts, the one with him, whose infinite mind, has from everlasting pervaded all space.

TEXT CIV.

Chap. ii. ver. 24, 25.

"But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man."

In these verses, the self-existent omniscience of Christ is so clearly proved, that it appears quite

unnecessary to make any other remark than this:— that had Christ not been omniscient, he would have said in the language of the prophet, “The Lord giveth me knowledge, therefore I know it.”

TEXT CV.

Chap. iii. ver. 13.

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.”

Christ’s omnipresence and pre-existence are so clear in this verse, that it has attracted the whole of our opponents towards it. And be it remarked, that wherever a verse appears more brilliant with the illumination of divine truth, there we have Unitarians perverting it, and making adverbs, nouns, pronouns and prepositions jump a summer-set, till at last comes forth from the hideous mass, a deformed and crippled object of Unitarian skill.

Such is the skill which has been exerted on this verse, and as it would be a useless task, to notice all the various turnings and windings which it has been subjected to, I shall merely notice the exposition of it, by one celebrated in the annals of Unitarian fame, Mr. Belsham.

He says, that to ascend to heaven means, to learn the truths of God, and to descend, is to teach them to men. This is of a truth a fac simile of Unitarian logic, and Socinian wisdom. It is I believe admitted by all whose senses and sight are good, that black is the opposite to white, consequently, upon the same principle of opposition, ascent is the opposite of descent; and therefore, if ascending must signify to learn, by the same reasoning, descending must signify the contrary, that is, to unlearn. So that the higher Christ went, the more he was taught, the wiser he became; and when he began to descend to teach these important truths to mankind, he unlearned as fast as he learned before, and the more he descended, the more ignorant he became, until at length when his feet touched our earth, to teach men, he found that he was as wise before, as he was then, after all his trouble and toil in ascending to learn the truths of God.

How absurd does the conclusion of the solution of the Rev. Gentleman's exposition come to. But this must have been observed by any reader of that absurd proposition. Would the altering of the words of the text not satisfy him, but that he must increase his difficulties by surrounding it with such an exposition. But even this has nothing

to do with the real meaning of the text, as the Rev. Gentleman has argued from the first clause of the verse, and attempted to disprove our Lord's pre-existence which the words evidently mean. But the latter clause, "even the Son of Man, which is in heaven," he thought may as well be let alone, as he should only make a mess of it, seeing, that it was infinitely above the highest conception of his imagination.

Christ, the Son of Man, whilst he repeated these words, "even the Son of Man which is in heaven," was at that moment standing in the land of Judea, addressing one of the Rulers of the Jews. And if, by his words, he did not declare his omnipresence, then there is no rule left us, whereby we may judge the Language of Scripture, and for all we know, we may be treading that broad path that leadeth to destruction.

But whatever way Unitarians, or any other sect, may be pleased to interpret this verse, I shall maintain that it affords us the completest testimony to the doctrine of the Saviour's Deity. It proves his pre-existence with the Father before his sojourn on earth; and it proves his omnipresence throughout the wide expanse of universal space. Heaven is his throne, the earth is his footstool, what house will you build him, or what is the place of his rest, does

he not fill all things, as the uncreated everlasting God.

TEXT CVI.

Chap. iv. ver. 16—19; 28, 29.

“Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet.” “The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did; is not this the Christ?”

Our text confirms us in the opinion, that the Jewish nation expected in their Messiah, not a mere temporal human prince, but the Word of Jehovah, as the King of Israel. It is evident, however, from the address of the woman to the men of Samaria, that they did expect that their Messiah should be a great prophet, and more than a prophet; for, we find, that the woman, after calling

him a prophet, was so struck with the display of his Omniscience, that she could not withhold exclaiming, Is not this the Messiah? and, oh, how blind must those be, who, although they see proofs of the greatness and glory of his Majesty, cannot, like and with the woman of Samaria, cry out, Is not this the Messiah, our Prince, our King, and God.

TEXT CVII.

Chap iv. ver. 50.

“ Jesus saith unto him [the nobleman,] Go thy way; thy son liveth.”

Christ, by the exercise of his Omnipresent and Almighty power, did heal the child of the nobleman, in the same moment that he said “ Thy son liveth,” although he was a considerable distance from the nobleman’s place of abode. And, as Christ—neither as man, nor super-angelic being, could possess Almighty and Omnipresent power—also the power to grant life of his own accord, without the counsel or assistance of his Father, that is, without asking the assistance of God, to enable him to perform the miracle, it must follow, that the power he exercised was that of God, and he,

consequently, that God. And we read, that the nobleman was so convinced of the truth of the Messiah, by the performance of the miracle, that he believed, with his whole house, that he was the Great Physician, the Sent of God, the Angel Jehovah.

TEXT CVIII.

Chap. v. ver. 17, 18.

“But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”

We have here an admission that the Jews understood Christ as making himself equal to God. This is important; as Unitarians will not concede that the Jews ever thought Christ alluded to his Godhead; but, in my humble opinion, it is very clear, that the Jews did really understand Christ, as making himself equal to God, which was the cause of their great hatred towards him, seeing that they were zealous for the law, and did not choose that Christ, a Nazarene, should so openly break it by such blasphemy as calling himself

their God. The proud Jews were enraged to hear a despised Nazarene, declare himself the I AM, the God of the Jews, therefore, they sought the more to kill him, seeing that he taught the people to believe in him for that salvation, which, as the Son of God, he was commissioned to bestow upon the sons of Israel. So that whatever Unitarians may say, as regards the opinion held by the Jews with regard to the person of Christ, this verse plainly tells us what these opinions were, and we have seen, that they consisted in the belief that Christ taught all men, to believe and receive him as the Father's equal, and as Israel's God.

TEXT CIX.

Chap. v. ver. 21.

“For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.”

God only can raise the dead to life; Christ raises the dead to life; therefore Christ is God.

As Christ raises whom he will, so he acts by that self-same power as the Father does, who quickeneth whom he will; so the power being the

same, and the will the same, it follows, that this will and power, being the possession of God only, that the Father and the Son is that God.

TEXT CX.

Chap. v. ver. 22.

“For the Father judgeth no man, but hath committed all judgment unto the Son.”

God only, as the Searcher of Hearts, can judge the world. Christ judges the world; therefore, he is this God who searches the heart.

To this conclusion, however, Unitarians will not give their consent, and declare as their opinion, that Christ, by the power of the Father, will judge the world. Now, if such is to be the case, how utterly useless is it to inform us, that we are to be judged by Christ, when we know that Christ will be a mere looker on, whilst the Almighty Father, through the exercise of his own Almighty power, will judge every man, and reward him according to his works. And as this is at complete variance with our text, we can only remark, that if the Father has committed all judgment unto the Son, that that Son is fully able to judge the world by the exercise of his own power, and that

by that power only shall we be judged ; for hath not the Father committed all judgment unto the Son, that men, seeing the Son's equality with the Father in all things, might honour the Son even as they honour the Father.

TEXT CXI.

Chap. v. ver. 23.

“That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.”

The literal meaning of the above is evidently this, viz. that as the Son is equal to the Father in all things whatsoever, so therefore, it is commanded, that all men should pay unto him the same honour, and the same worship, as they pay to that Being, who only will receive the sole adoration of all his worshippers. Hear ye this, all Arians and Socinians. This Saviour, whom ye recognize as man, and, at the highest, a super-angelic being, is to be adored and worshipped, and the same honours to be paid him, as you are in the custom of giving unto him, whom ye acknowledge as your only God. Can you grant it without charging yourselves with idolatry, in worshipping a creature at the same time, and with the

same honour as the Creator; and yet, does not the terrible fiat strike terror to your souls, when you hear from God himself, that he is not honoured, but in the Son being made equal to him in the participation of all honours? it is said, "He that honoureth not the Son, even, or with the same honour as he honoureth the Father, honoureth not the Father which has sent him." Therefore, Arians and Socinians, in not honouring the Son even as they honour the Father, honour not the Father which has sent him; and thus, their worship being neither to the honour of the Son, nor of the Father, must be to the dishonour of both, seeing that they dare to disobey the express command of God, that, with the Son the Father is honoured; without him, honour he will not receive.

We are commanded in our text, to give unto Christ the same worship as to the Father; to honour him as our Lord, our Saviour, and our God; and to enable him to receive such honours, he must be the One with God: for unless he was God equal with the Father, he could not be honoured even as the Father, who is God, is honoured. Let all, then, who wish to honour the Father, and to make their worship acceptable unto him, worship the Son likewise, paying unto him the same honour as the Great Supreme.

TEXT CXII.

Chap. v. ver. 25—27.

“ Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live. For as the Father hath life in himself ; so hath he given to the Son to have life in himself ; and hath given him authority to execute judgment also, because he is the Son of Man.”

It is to be remarked in this text, that it is said, that the Father gave the Son authority, not power. Now, there is a wide difference between authority and power.

The Father gave the Son authority to act as Judge ; but it is nowhere said that he gave him the power : therefore, we must conclude, that the Son having the power to judge in the same ratio as the Father, that the Father, knowing the equal power of the Son, gave him authority to act as Judge of Men, he being Son of Man, and being acquainted with the griefs and temptations of men, he was likely to be the most merciful Judge.

Christ, therefore, in having the power to act as Judge equally with the Father, does possess the same power, and attributes, consequently, is of the same nature with the Father, who gave him

authority neither as God nor Son of God, but merely because he was Son of Man ; we see, therefore, that Christ received not authority, was not ordained Judge as God, or even as Son of God, but as Son of Man ; for only as such was he subject to his Father's power ; for as God, his power, his authority, his mind, was one with the Father.

TEXT CXIII.

Chap. vi. ver. 38.

“For I came down from heaven, not to do mine own will, but the will of him that sent me.”

This is directly opposed to the doctrine of Christ's mere manhood, and his non-pre-existence. He says, “I came down from heaven.” If he did he was pre-existent ; for no man hath ascended to heaven, but he who is in heaven, even he who at the same time trod Judea's soil—the Everlasting God, clothed in the manhood of Christ Jesus the Lord. He as God as well as man, inhabited heaven and earth at one and the same time, upholding all things by the word of his power.

TEXT CXIV.

Chap. vi. ver. 40.

“And this is the will of him that sent me, that

every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

God only has the power to raise the dead, Christ raises the dead; therefore, Christ is God.

TEXT CXV.

Chap. vi. ver. 46.

"Not that any man hath seen the Father, save he which is of God, he hath seen the Father."

This verse completely overthrows the Unitarian doctrine; and, more particularly, that which goes under the name of Socinianism. We have here the authority of one that cannot lie, that no man hath seen the Father; and this communication cannot but raise within us the question, viz. then who was that God that appeared to the prophets, as Israel's Lawgiver, and as Israel's God? The Arians say that Christ was that God, and that he it was who manifested himself unto Israel. This they do; but then they at the same time tell you, that this God was only a God created by the Supreme Creator, to perform his duties unto the things created, and to carry his commands into execution. This at any rate so far corroborates,

what we assert, viz. that Christ was the person who appeared unto the prophets, and who, on Sinai's Mount, gave forth the law unto Israel, amidst thunders and lightnings, and a great tempest. But we assert farther, that this Christ—this God who appeared unto the fathers—was in reality God's equal, Jehovah's fellow; for, otherwise, he could not say, I am Jehovah, I am God Almighty, my name is the I AM; and various other titles which he took unto himself, which only could with consistency, or without blasphemy, be applied to God the Eternal Creator, who only is the Almighty, the I AM—Jehovah. We must, therefore, come to this conclusion, that as no man hath seen the Father, and as it is said that the prophets saw God face to face, that there must be another or others who, along with the Father, is the true God; and as Christ hath seen the Father, and is of God, and is allowed by all but Socinians to have been the Creator, that he, as the Creator, was that God who appeared unto the Fathers, and as that God, was Jehovah's equal, and Jehovah's self.

TEXT CXVI.

Chap. vi. ver. 62.

“What and if ye shall see the Son of Man ascend up where he was before.”

These are the words of Christ, words which fully show unto us the pre-existent nature of the Saviour. He was begotten before every creation, the Creator, the Author of life, the Governor of all things visible and invisible, the appointed judge of all men; the searcher of all hearts; God, God supreme; God from everlasting; God with the Father and Spirit; One in the eternal indivisible Unity of the Deity; one in the Eternal Trinity. "What and if ye shall see the Son of Man, as the God ever blessed, ascend up where he was before."

TEXT CXVII.

Chap. vi. ver. 64.

"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

God only knows the thoughts and intents of the heart; Christ knows the thoughts and intents of the heart; therefore, Christ is God.

TEXT CXVIII.

Chap. 7. ver. 28, 29.

"Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I

am : and I am not come of myself, but he that sent me is true, whom ye know not. But I know him : for I am from him, and he hath sent me."

Christ knoweth the Father, being of him and from him ; and as no man, or created being, can be said to know God, or to be of him, or from him ; so Christ can not be created, and being uncreated, is God.

TEXT CXIX.

Chap. viii. ver. 42.

"Jesus said unto them, If God were your Father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me."

Christ, in alluding to his proceeding forth from God, must have been referring to his nature as Son of God ; for only as Son of God could he have proceeded forth from God. And this is the more evident from the words immediately preceding, where he says, "If God were your Father, ye would love me ;" as much as to say, if God were your Father, ye would love me for being of the same nature with God ; and, as Son of God, being related to him, and having proceeded from

him, I ought to have a place in your affections, as the Son of him whom ye call your Father: and this he followed up, by declaring that he was sent unto them by his Father and their Father, his God and their God. Thus, from all the circumstances of the case, it is evident that the meaning I have ascribed to the words of Christ, is that which they were intended to bear; and so they declare unto us Christ's relationship unto the Father, and his relationship unto us as his Son, the Saviour of the world.

TEXT CXX.

Chap. viii. ver. 58, 59.

“ Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.”

The passage now quoted, is one of those, in which we behold the glorious doctrine of Christ's Divinity, clearly and explicitly stated.

We have before brought forward those texts, in which God declares himself as God Almighty, Jehovah, and the I AM; and as these were the

titles by which the God of Israel was known in the Old Testament, or amongst the nation of the Jews, it follows, that if Christ ascribes those titles to himself, he is that God.

Christ, being the Sent of God, spoke God's words ; Christ, having the Spirit not by measure, had God's wisdom ; Christ, being of God, and the Truth, could not lie ; therefore, what he says is true, that we must receive as from God. He says that he is the I AM, the I AM is Jehovah, therefore, Christ being the I AM, is Jehovah.

The Jews, on hearing him make use of the expression, "before Abraham was, I am," instantly attempted to stone him for blasphemy ; for it appeared absurd in their eyes, that a man whom they declared not fifty years old, had been before, and seen Abraham ; and it exasperated them the more, when he not only told them such absurdities, but concluded by styling himself their God, the I AM, the Mighty God of Israel.

Since Christ took upon himself, therefore, titles and honours which were Jehovah's alone, he must have been one with that God in nature, one in attributes, one in name, one in all things, as the one God, who was alone known in Israel, as Jacob's Mighty One.

TEXT CXXI.

Chap. ix. ver. 35—38.

“ Jesus heard that they had cast him out : and when he had found him, he said unto him, Dost thou believe on the Son of God ? He answered, and said, Who is he, Lord, that I might believe on him ? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe, And he worshipped him.”

This was one of the greatest miracles ever performed, and bears the most ample testimony to Christ's divinity. This the Jews themselves acknowledged, when they said that he was of God, or that miracle could never have been accomplished ; and the blind man was so convinced of this fact, that he was not ashamed or afraid to declare it in the temple, and to proclaim the Deity of God's Eternal Son ; and so bold and daring was he in doing so, that the Scribes and Pharisees drove him out, refusing to be dictated to by one, whom they thought a great sinner, on account of his being born blind—for infirmities, were accounted by the Jews as God's punishment for sin ; therefore the greater the punishment, so they conjectured the magnitude of the sin, and

thus their reply to the blind man is accounted for, "Thou wast altogether born in sins, and dost thou teach us"—they believing he was punished for the sins of his ancestors : and we find the rejected Jew, falling down and paying worship and adoration, at the name of the Son of God, along with him whose name is the God of Israel. He saw and believed—he adored the Saviour as the bright effulgence of the Father's glory—as the Word, who declared himself the I AM, from everlasting ; and thus, the mystery of a Trinity, did not hinder the Jew, from adoring and paying the same worship to another, who, in his opinion, was as fully entitled to all honours, as that God, with whom the Saviour was one.

TEXT CXXII.

Chap x. ver. 11.

"I am the good Shepherd : the good Shepherd giveth his life for the sheep."

In the Old, as well as the New Testament, we find Christ called the Shepherd—"I am the good Shepherd : the good Shepherd giveth his life for the sheep." And again he saith, "I am the good Shepherd, and know my sheep, and am known of

mine." And also, "Our Lord Jesus, that Great Shepherd of the sheep:" and again, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "There shall be but one fold and one Shepherd." "Awake, O sword, against my Shepherd; against the man that is my fellow, saith the Lord of Hosts." "The Lord is my Shepherd." Thus, we are informed, that Christ is called the good Shepherd, the great Shepherd, the chief Shepherd, the Lord's Shepherd, the man that is Jehovah's fellow, and, therefore, Jehovah's self. And as there is but one sheepfold, and Christ is the Shepherd of it, so Christ must be that God, to whom David addressed himself in prayer; Christ must be that Man, who is Jehovah's equal on the eternal throne; Christ must be that chief Shepherd, who shall appear and give a crown of glory to the righteous.

But if Unitarians say that there are two Shepherds, it matters not; for though by such perverseness they turn the truth of God into a lie, by saying that there are two Shepherds, when God declares there is but one, yet, as Christ is the chief Shepherd, it follows, that as the chief Shepherd, he is the God of David, the fellow with Jehovah, the Judge of all men: so that whether there are two or one, Christ is fully declared to be

the great, good, and chief Shepherd, the Mighty King of Israel.

TEXT CXXIII.

Chap. x. ver. 15.

“As the Father knoweth me, even so know I the Father.”

The Omniscience and Incomprehensibility of Christ, are here so clearly pointed out, as to render all remarks almost unnecessary ; I may, however, observe, that if Christ knoweth the Father, he must be possessed of an Infinite mind—he must be Omniscient. And if he is known to the Father only by the same means, and in the same manner, by which the Father is known to him, he must be Incomprehensible : for, as God, he alone can find out God ; and as God, can only be found out by God. For as an infinite mind can only be found out by another in possession of equal powers, so God the Father, and the Eternal Son, being possessed of infinite minds, alone can comprehend, and be known of one another, as One Mind, One God.

TEXT CXXIV.

Chap. x. ver. 28.

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”

Had Christ said, “I am Jehovah,” he could not have more fully proclaimed his Godhead than he has done in the passage now before us.

He displays the power of Deity in giving eternal life, and in daring any one, throughout creation’s vast expanse, to pluck his people out of his hand. They are his, and by his Godhead, he will retain them.

TEXT CXXV.

Chap. x. ver. 30—33.

“I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.”

Here Christ declares his oneness with the Father, not in regard to his office, or doctrine, but

that nature, which makes him and the Father One. Among those, who at this time were around our Lord, we may reasonably suppose, there were many of the learned of Israel; and we are informed, that they accused our Lord of blasphemy, in declaring his oneness with the Father; for they took up stones to stone him, saying, “For blasphemy we stone thee; thou, being a man, making thyself God—thus showing plainly what their opinion was, in regard to the oneness of Christ and God; and by this confuting all future heretics, who, like Unitarians, deny that Christ, by his oneness with the Father, is with him the one God.

Unitarians, who deny the existence of a Trinity in the Godhead, and of the incarnation of our Lord Jesus Christ, and his atonement, assign as their reason for so doing, that they cannot comprehend the mode of acting, of that Great Cause, which produces such wonderful effects. For the very same reasons, and on the very same grounds, they must, to be consistent, deny the existence of almost every operation in nature. Although they admit that man hath a soul and body, yet, by the same mode of reasoning, they must deny the existence of a soul, because they are unable to find out how soul and body are united, and, being united, how they act the one upon the other, and

the substance which the soul is composed of. The sun has been by many learned men, given as a faint illustration of a Trinity. It gives light, and heat, to all within the range of its influence: but because, Unitarians cannot discover its mode of acting, and how this light and heat is bestowed, they, in order to be consistent, must deny these to be its effects. But the sun, upon the whole, gives us but an imperfect idea of the existence of a Trinity. The only point in which there can be much resemblance, is as follows:—The sun cannot be without its necessary effects, light, and heat; light, and heat, being as necessary to the existence of the sun, as the sun is necessary, to the existence of light, and heat. Neither possesses any priority of being, for the effects light, and heat were, of necessity, as soon called into being as their cause; for this simple reason, that their cause could not come into being without them, therefore, of necessity, the cause and effects began to be, at one and the same beginning of time.

It has been asked by Unitarians, how can the Son be as old as his Father. This question is of old, and its answer the same—though the cause must be before the effect in nature, yet not always in time, and in necessary effects, it is not in time.

For where the effect is necessary to the cause, the cause cannot be without it; and therefore, the effect must be as early in time as its cause. Light, and heat are the necessary effects of the sun; therefore, they must be as early in time as the sun: and if the sun was eternal, light, and heat would be as eternal, and yet, they both proceed from the sun. The sun is, therefore, only before them in nature, because they proceed from it, but not before them in time, because it could not come into being without them. Thus the Trinity—the Father the First Cause, the Son, and Spirit his necessary effects, all coming into being at the same time, none being before, or after the other; neither can one be without the other, nor the Cause—even the Father—without his only begotten Son, and proceeding Spirit. The cause, therefore, could not be without the effects, neither the effects without the cause. All must have sprung into being at the same moment of time; for the Son, and Spirit, are as necessary to the existence of the Father, as light, and heat, are to that of the glorious luminary, the sun; and as they are one in eternity of existence, so are they one in all things. “I and my Father are One.”

I may here also observe, that the moon acts upon the sea, causing the tides, and acts also upon

the human body, as witness lunatics ; and I am almost led to conclude, that it acts with particular force upon those who by their tenets, are obliged to deny its effects, not knowing, or comprehending how they are produced ; so that, instead of Unitarians, Lunatarians would be more appropriately applied to them. So much for the wisdom which produced, and the egregious folly that upholds, such insane and ridiculous errors as we find mingled, in one hideous deformity, throughout the whole of their writings connected with this subject.

TEXT CXXVI.

Chap. x. ver. 37—39.

“ If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works ; that ye may know and believe that the Father is in me, and I in him. Therefore they sought again to take him : but he escaped out of their hand.”

Christ again points out to the Jews that Unity, which subsists between the Father and himself, and by repeating the same words, confirms the existence of that union, of which he had before

spoken. This oneness, of which Christ speaks as subsisting between him and the Father, could only exist in respect of his being God, of the same nature, and dignity as the Father: for, were it otherwise, no union could subsist between them. Would it not be ridiculous to imagine Christ as man, and yet believe in his oneness with the Father? Can two beings so wholly distinct as God, and man, be one? Can Infinity and finity exist together—holiness and sin—the Creator and the created—immortality and death—eternity and time? No; the distinction is infinite, and the obstacles to such a union, are also infinite, being without the range of human, angelic, or Almighty power. Let me ask Socinians, how this man could exist in union with the Infinite, pure, and holy God, who is of purer eyes than to behold iniquity? for, just and right is he.

Christ, as God with his Father, performs the same acts, and calls upon the Jews to behold the works, that they may judge whether he be of God or man. The works of Christ, therefore, and the works of the Father are one and the same, being the operation of one Almighty arm; and the oneness which exists between them, is not in relation as man to God, but as God to God, the One Jehovah.

TEXT CXXVII.

Chap. xi. ver. 25, 26.

“ Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me, shall never die.”

Christ here positively asserts, that as the Resurrection, and the Life, he can bestow life—even eternal life—on all. And as the power of life, and of raising from the dead is God’s only, and as Christ declares that that power is in him, (not given him) his very name, the Resurrection, and the Life, proving the truth of his assertion, it follows, that he is that God who created, that God who sustains, and gives life to every living thing.

TEXT CXXVIII.

Chap. xi. ver. 43, 44, 45.

“ And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came

to Mary, and had seen the things which Jesus did, believed on him."

In the preceding text, Christ says, "I am the Resurrection, and the Life." In the one now before us, he proves his title to it in a manner the most convincing—that of raising Lazarus from the dead, after he had been four days in the bowels of the earth. When bending over the tomb of Lazarus, Jesus cried with a loud voice, "come forth;" in like manner shall our blessed Lord, at the great day of the Resurrection, call upon the dead to forsake their clay-cold tenements, and appear before his throne, to receive a passport into the mansions of eternal bliss, or into the regions of never-ending torments and dismay. In the performance of this, and all the miracles of Christ, there is one thing to which our attention cannot be too often directed; and that is, that Christ never once supplicated assistance from his Father—a circumstance that proves, that the power necessary to accomplish such wonderful works, was concentrated in himself; and, therefore, he is God. The apostles, thereafter, it is true, performed miracles, but being mere men, they invariably applied for assistance on such occasions to a higher power, even Christ—thereby showing that whilst on earth, Jesus performed miracles by

that self-same power, which, being afterwards delegated to the apostles, enabled them to work miracles likewise. Notwithstanding these, and numerous other proofs of Christ's Deity, and Omnipotence, Unitarians still confidently assert, that he was mere man, or, at the best, a super-angelic being. In reply to this assumption, I say unto them, read these words and believe—"I am the Resurrection, and the Life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die."

TEXT CXXIX.

Chap. xii. ver. 44, 45.

"Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me."

Christ here declares himself, to be the express image of the Father. And what greater resemblance can there be between two persons than this, that if you see the one, you see the other also. But, it could not be in the body that Christ presented so near a resemblance to the Father. It must have been in his spirit, and that as God, otherwise he could not have been like God. If

the Son, therefore, bears such a strong resemblance to Jehovah, and is his express image in all things, it declares his Deity ; for his nature and Jehovah's must be one and the same—for no finite being can in the least approach in resemblance to one that is infinite ; as the one acts only according to place and time, and to its own grovelling understanding, whilst the other, whose mind is infinite, acts with unlimited sway, according to the dictates of its own everlasting wisdom, throughout the never-ending ages of eternity, and dwelleth in that light, which no being of finite understanding can approach unto.

If the Son then resembles the Father, he must have all the attributes of Deity ; for, as his likeness is an express likeness, he must be Infinite, Omnipotent, Omniscient, Omnipresent, and Immutable ; for, unless these were in him, and were his self-existing powers, he could not in the slightest degree resemble him, whose attributes these have been from the beginning.

Thus the Trinity ; the whole are but one ; and each of the glorious Three bears such an exact resemblance to one another, that when you see the one you see all, when you hear one you hear all, and being possessed of one infinite mind, the operations of the Divine Three, are seen and

remarked, as the acts of One God; and thus do we behold the glorious Three acting in Unity as one God, and their whole operations declare unto us the Unity which exists in the Indivisible Deity, the Thrice Holy Jehovah.

TEXT CXXX.

Chap. xiii. ver. 3.

“Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.”

The very fact of God the Father having committed all things to the Son, shows, that he was neither man, nor super-angelic being: for, God has declared, that his power, and his glory, he will not give unto another; consequently, had Christ not possessed power equal to that of the Father, the latter would never have consigned to his keeping, the destinies of the human race. But the matter is set at rest by the latter clause of the verse—“Jesus knowing he was come from God,” which clearly signifies that Christ existed before he appeared on earth; and, being pre-existent, it proves the Socinian and Arian doctrines to be false; for none but he who existed from everlasting, has

existed with God, and is of God, and from God, the fellow with God; and these being the peculiar circumstances of Christ's being, prove him to be very God.

TEXT CXXXI.

Chap. xiv. ver. 5—7.

“Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.”

This passage furnishes us with strong and convincing proofs of Christ's Godhead, and equality with the Father.

“I am the Way.”

Christ, as the Way, is God himself, conducting the receivers of his word, the obeyers of his commands, the elect of his kingdom, unto his glory in the heavens; and that they may receive a clearer view of his Father, in the knowledge of him through himself, who only is the Way: for to know the Son is to know the Father operating in

him ; for, as the Father is in the Son, and the Son in the Father, so whatsoever the Son doeth, is the work of the Father also.

“ I am the Truth.”

Christ, as the Truth, is not only the True Witness, but Essential Truth, very Truth, Truth itself, the True God, for, as all false Gods, are called lies, so the one True God is called Truth, as in Romans for instance, it is said that they changed the truth of God into a lie, and worshipped, and served the creature (or idols) more than the Creator, who alone as the True God, in opposition to idols and lies, is called Truth.

If then, Christ is the Truth, and the Truth is God, it follows, that God the Son, is the God of Truth, Truth itself, who is the Living God, the King of eternity.

“ I am the Life.”

Christ, as the Life, is Life by nature, truly Life, Eternal Life, that quickening power which strengthens the soul in righteousness and truth ; that Almighty power, which shall enter into all bodies when he calls the dead to judgment. “ I am the Life ;” that is Essential Life, and not a mere vital power, proceeding from the Father, and working through the Son. Christ, then, as the Way, the Truth, and the Life, must be God,

who alone, is the Way to happiness and joy ; the Truth, who alone is the True God ; and as the Life, is that God from whom all life doth flow.

TEXT CXXXII.

Chap. xiv. ver. 8—11.

“ Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen me hath seen the Father ; and how sayest thou then, Show us the Father ? Believest thou not that I am in the Father, and the Father in me ? ”
 “ Believe me that I am in the Father, and the Father in me.”

If there were no other passage in Scripture to which we could refer, in order to prove the Deity of the Son, we should feel convinced and perfectly satisfied, by being informed in our text, by himself, that he and the Father are one ; that he is in the Father, and the Father in him. The attributes of the Father, are those of the Son, and the infinite knowledge, and wisdom of the Father, reside in his Everlasting Godhead. The eternal, and unchangeable purposes of the Father, were conceived in the Son from everlasting, and God’s

everlasting decree, conceived in the bosom of eternity—that man should be ransomed from death—was answered in the same moment of thought by the Son, “Lo, I come to do thy will, O God.” As the Father decreed, the Son accomplished. The will of the Father, was the purpose of the Son’s eternal mind. “I am in the Father, saith Christ.” Yea, even from everlasting thou wast with him; and thou art from him, reflecting his glory through thy great salvation.

TEXT CXXXIII.

Chap. xiv. ver. 26.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

This passage affords us most complete, and convincing proof of the actual existence, the distinct personality, and the distinct co-operation of the Holy Ghost, from either the Father, or Son, in the work of man’s redemption, and also of his Godhead; for who but God, could teach the apostles all things necessary concerning “so great salvation.” Besides, who but a Being both Omniscient, and Omnipresent, could be with the apostles, scattered as they were, throughout the

world, to teach them what to say, and to bring all things to their remembrance. That the Holy Ghost is a distinct person, from either the Father, or Son, is confirmed by Christ, in the passage now before us. In that passage Christ tells his disciples, that the Holy Ghost will be sent by the Father in his name, thereby showing his distinct personality, as one of three in the Godhead, who from eternity ordained the blessing to man, of Salvation through Christ the God.

As the third Person in the Trinity, the Holy Ghost acted under the Son, in the work of Redemption ; and, as the Sanctifier, Comforter, and Regenerator of the souls of men, finishes the work of Salvation, accomplished through the eternal sacrifice, without spot or blemish, which was offered to Justice, on Calvary's cross, and found acceptance, through the advocacy of Mercy, at the Throne of the Eternal.

TEXT CXXXIV.

Chap. xv. ver. 23, 24.

“ He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin : but now

have they both seen and hated both me and my Father.”

Behold again, in the words of Christ, the acknowledged oneness, which exists between the Father and him—“ He that hateth me, hateth my Father also;” “ But now have they both seen, and hated both me and my Father.” He that beheld Christ, saw the Father in him, and in hating one hated both, for these two are One. Who, but the Son, as the only begotten, can show forth the wondrous works of the Almighty, and he only, because Jehovah’s name is in him ; He, as the Begotten before every creation, the First-born Wisdom of the Father, dwelt in the bosom of the Eternal, having the knowledge of his ways, and the secrets of his counsel ; and as the Word who was from the beginning did he plan, in the eternal counsel of the Deity, the accomplishment of that work, which caused him to veil his glory, and hide himself in the obscurity of his humanity.

TEXT CXXXV.

Chap. xv. ver. 26.

“ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of

Truth, which proceedeth from the Father, he shall testify of me.”

The distinct personality of the Holy Ghost, is here set forth by Christ, who designates this Comforter as the Spirit of Truth, and as such, God; for God alone is Truth.

This person, as God, is distinct from either the Father, or the Son; for, Christ declares that he is to be sent *from* the Father, in the *name* of the Son, and, therefore, must be a separate person.—And as we have shown the Deity, and distinct personality of the Spirit, it follows, that the Father, Son, and Spirit, being God, acting according to the dictates of their own wisdom, must be as One, they comprehending the Being called God, whose attribute it is, to be alone the Self-existent, the Independent, the only Wise God.

TEXT CXXXVI.

Chap. xvi. ver. 13—15.

“Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he

shall receive of mine, and shall show it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and show it unto you."

The Holy Ghost is in this passage again called the Spirit of Truth. We have seen it applied to the Father, and to the Son, and now we see it applied to the Holy Ghost. Thus it follows, that these Three, being Truth, must be that One who alone is Truth, the One True God.

It is affirmed by some, that the Father, and Spirit are one person. Christ says, " what he (the Holy Ghost) hears, that shall he speak." This does not agree with the doctrine of the Father's sole supremacy. Can it be supposed that Christ the man, would dare to dictate to Eternal Wisdom ; and is God the Lord to be taught, what he is to speak, by Christ the man ?

Their doctrine infers, that God the Father, as the Spirit of Truth, was sent forth of himself, to confirm the doctrine of the man Christ, in Christ's name ; that the Just and Holy One, came forth to execute the commission of his creature, to spread his Gospel from pole to pole. Christ also says that he shall be glorified by the Spirit, for he shall show and magnify the works of Christ ; and again he says, " All that the Father hath is mine ;" or, in

other words, that along with the Father, he is God and Lord of All. Here Christ claims as his right, an equal portion of all the things of the Father, and unless by right of nature, and by right of inheritance, as the only begotten Son of the Eternal, he could never have put forth his claim in the words of our text—"All things that the Father hath are mine."

All things visible and invisible—all creation—all things therein—the works and the things thereof, are Christ's; the universe, the throne of God, the kingdom of God, yea, everything that is, is Christ's, and Christ is God's, and God is Christ's. As the Creator, who, by his word omnipotent, did make the things that are, did cause the universe to appear, and the rarified beauties thereof to come forth, and glorify their great Creator; he did create, he commanded, and invisible atoms came together, and there sprung forth a universe, which hailed the Son, as God the Word Omnipotent; the Father, the Son, the Spirit, the One God, who rejoiced when the vast creation appeared, and who declared that all was very good—and thus does the God Man Christ, as the joint Creator with the Father, exclaim, "All things that the Father hath are mine."

It is said that the Holy Ghost receives the

things of Christ. He receives them; but how? in the same manner and by the same means as Christ receives them of the Father; not by an external communication, but by an essential oneness, and consciousness, of all that is in the Father and in the Son. This is part of that numerical unity, which makes the Three in the Divine Essence, One God, who is over all, above all, and in all.

TEXT CXXXVII.

Chap. xvi. ver. 27—30.

“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.”

From the words of our Lord, it is evident, that the Apostles believed in the omniscience and

pre-existence of Christ; and, indeed, the very words of Christ are sufficient of themselves, to convince all, of his pre-existence, and omniscience, he says, "I came forth from the Father;" the Apostles answered and said, "Now are we sure that thou knowest all things, and that thou camest forth from God." If he came forth from God, he must have been with him previous to his coming forth from him; and as none but the eternal Son, existed from the beginning with God, in the bosom of the Father, so Christ who knew the Father as he was known of him, was that man who came forth into the world, he who was, is, and ever shall be Jehovah's fellow, and Jehovah's Son. He left his throne in the heavens, for Calvary's Cross, that there he might tear from Satan's brow, the wreath of victory which he had won over a fallen world; that he might triumph over the powers below, and give his people courage in the evil hour. He came forth from the Father, that in human form he might partake of human woe, he was indeed become a Man of Sorrows and acquainted with grief; but now, he was about returning to that glory, which he ever had with the Father, whilst around his brow, was the halo of glory, which he shall ever wear, as the Mediator, and Saviour of his people.

TEXT CXXXVIII.

Chap. xvii. ver. 5.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

This is another, of the many passages of sacred writ, that proves, in the clearest possible manner, the everlastingness of the Eternal Son, who alone existed with the Father before the world was. “O Father, glorify thou me with the glory which I had with thee before the world was,” which, until time shall be no more, will prove a stumbling block to all, who deny the everlastingness of the Son.

That Christ dwelt with God, before creation's mighty works were brought into existence, we have the authority of him who cannot lie. That it could not have been either as man, or super-angelic being, that he so existed, is also evident, from the same authority, who has informed us that no man hath seen the Father, and that none but the only begotten Son, and Spirit is admitted into the counsels of the Deity, having been so, from everlasting; and it is also clear, that he could not have been a created being, seeing that *he was* before every creation. To assert, therefore, that

Christ, as a creature, existed in glory with the Father from the beginning, before a single creature was made, is to assert what is at variance with common sense. But it is the doctrine of Unitarians, who have no idea whatever who Christ was, whose minds are as dark, and as bigoted, as their namesakes, in obstinacy and belief, the Jews. For, it is a melancholy fact, that the pure light of reason, has not yet dawned upon their minds, which are enthralled in the chains of Satan, and bound in the darkness of self-wisdom, and self-sufficiency. May that God, who was with the Father before the world was, enlighten their darkened understandings; and may he cause such a flood of light to pour upon their poor benighted souls, so that they may see him as he is, and with the Father, and Spirit, pay that adoration, and honour to him, which is his due, as one whom the Father delighteth to honour—the Son of the great King.

Mr. Porter, of Belfast, when asked by the Rev. Mr. Bagot, who he thought Christ was, replied (with a dignity and knowledge worthy of a teacher of Christ's gospel), that he did not know, he could not tell exactly, he had not yet fixed in his mind what to call him; but when the inquirer became a Unitarian, then he would discuss the

question with him ; how modest ; it is indeed modesty with a vengeance, to ask a man to become a believer in a doctrine, which the would-be-converter, knows nothing of himself.

This is but one example, and I am afraid it is too much the case, they turn from a religion that they pretend is incomprehensible, and they embrace one, the very tenets of which they are perfectly ignorant of. If they would but compare the mysterious part of that religion which they scoff at, with the absurdities, and contradictions, of the one they now follow, it would prevent many from turning from the way of God, and of truth, and save many a soul, the heart-rending thought of having denied the Lord that bought them.

TEXT CXXXIX.

Chap. xvii. ver. 10.

“ And all mine are thine, and thine are mine ; and I am glorified in them.”

“ All mine are thine, and thine are mine,” saith Christ, thereby intimating, that with Jehovah the Father, he possesses an equal right in all things. Now, as there is but one Lord of all, and as the Father, and Son, possess all things jointly,

it follows, that as regards the Sovereignty of the Universe, the Father and Son must be that one, who reigns over all, and whose possessions are extended over infinite space, and whose name is Jehovah, Lord of All.

TEXT CXL.

Chap. xvii. ver. 11.

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”

As the Godhead is one in nature, mind, and all things; Christ prays that a similar union may take place between his people, that as they are of one nature, so they may resemble the union and oneness which exists in the Godhead, and be of one mind, and one in all things. Christ here very explicitly sets forth the nature of that union, which makes the Divine Three in the Godhead but one God. He does not set forth impossibilities to exist in that union—he does not declare that he could not, with the Father and Spirit, be one; but he explains, what to us would otherwise be

inexplicable, the nature of that oneness which makes the union in the Deity. He says, "may they be one as we are one," meaning, may they be one in mind, and all things; and as the Father, the Son, and the Spirit, are one in nature, one in mind, one in action, one in thought, so are they but one, as God; so may his people, as they are one in nature, be of one mind, of one thought, in the fear of the Lord their God. So that we have a most distinct declaration of his existence, and that God in three, is but one Jehovah.

TEXT C X L I.

Chap. xvii. ver. 24.

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

The manner in which Christ here addresses his Father, is particularly worthy of notice—"Father, I will," or, "Father, I command"—the word *will* and *command* being of the same meaning, but does not—as Unitarians would wish to prove it—mean merely a wish or prayer. But it signifies

command, and proves the independent self-derived power of the lowly Jesus. We see also that this power is not a temporary, but the eternal attribute of an eternal mind; for, Christ says—"Thou lovedst me before the foundation of the world;" a sentence evidently intended to convey to his hearers, an idea of that Almighty and everlasting power, which he exercises over all, and before which, all power in heaven, earth, and hell, must bend.

TEXT CXLII.

Chap. xviii. ver. 4.

"Jesus, therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye?"

In this verse, the apostle bears valuable testimony to the Omniscieny of Christ—"Jesus, knowing all things that should come upon him." The Eternal Jehovah knoweth no more; therefore, Christ, and the All-wise and Omniscient God, are one. As the Searcher of Hearts, Christ knoweth all things; as the Judge of the World, he must know all things; Christ, therefore, as the Searcher of Hearts, the Judge of the World, and knowing all things, is very God.

TEXT CXLIII.

Chap. xx. ver. 28, 29.

“ And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet have believed.”

The direct appellation of Lord and God to Christ by Thomas, has been a fertile source of annoyance to Unitarians. They attempt to do away with the evident meaning of Thomas's words, by calling it merely an exclamation of surprise—a sort of doxology to the Father—which burst from him, on receiving the undeniable evidence of the existence of the Lord Christ. But, even allowing that such it was, absurd though it is, how are we to know whether Thomas believed or not—in what part of the Gospel are we informed that Thomas was really convinced, if this address was to the Father? Nowhere ; so, that we are as much at a loss as to whether Thomas believed or not, as we are to know, what he intended by the exclamation—“ My Lord and my God.” Allow me to inquire, does Christ disclaim the title evidently given him by Thomas, and say

to him—I am not the Lord thy God; why dost thou thus blaspheme? There is none God but One, even my Father? No; on the contrary, Jesus confirms the title, in the 29th verse, wherein he says—“Thomas, because thou hast seen me, thou hast believed.” That is, Thomas, being convinced of his identity, immediately acknowledged him as his Lord and God; and Jesus follows this up, by declaring those blessed, who should, in future, believe likewise, though he should not be with them, to confirm their faith, by his personal presence. Indeed, the words are so plain, that regarding the meaning of them, critics cannot very well differ, nor learned men disagree. “My Lord and my God,” are words, the meaning of which can admit of no doubt; they will admit of no argument; here, there is no proverb—no parable—nothing can be more plain, nothing more is required to substantiate the one great undeniable fact, that Christ is “My Lord and my God.”

TEXT CXLIV.

Chap. xxi. ver. 17—19.

“And he [Peter] said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus

saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God."

In this passage, we have the most direct and incontrovertible proof of the opinion which the Apostles held, concerning the Omniscience of Christ. Peter said unto him, " Lord, thou knowest all things : " what more direct and explicit words could be used to signify the all-searching character of the great, yet lowly, Jesus? Peter does not say, Lord, thou knowest that I love thee ; but, Lord, thou knowest all things, thereby inferring, as a consequence, that, as he knew all things, so he must know the thoughts and intents of the heart ; and, consequently, that he loved him.— Now, Christ, instead of denying the truth of Peter's allegation, that he knew all things, (which he ought to have done, as a faithful teacher, when he saw his disciple err), confirmed his words by proof, by informing him by what death he was to glorify God. Christ, then, is Omniscient ; he knows all things, even the deep things of God ;

he knoweth God, even as he is known of him ; he was, and is ever, with him ; and, there was no time when the Father did exist without him. Christ, then, as the Searcher of Hearts, the Lord that knoweth all things, the Judge of the earth, the Word, that was in the beginning with God, and was God, is that God who exists, and who is only known in heaven as One in the Triune God, whom the powers on high do worship, and the flaming spirits around the throne, cry continually, Holy, holy, holy, is this Lord, who is, who was, who is to come, the One Almighty.

ACTS OF THE APOSTLES.

TEXT CXLV.

Chap. i. ver. 16.

“ Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus.”

Peter here tells us, that the Holy Ghost spake unto David, and foretold things that were to happen. He, therefore, can be no attribute, seeing

that no attribute can speak or foretell events concerning the counsels of the Deity, and his plans and operations; neither could he be a creature, as no creature can penetrate the secret things of God; and it does not appear that God informed the Holy Ghost, so that he was able to teach David.

Therefore, the Holy Ghost in foretelling all things concerning Christ, and that, through the power of his own Omniscience, shows that he can be no attribute, neither a creature, but God Omniscient.

TEXT CXLVI.

Chap. iii. ver. 6.

“Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.”

Those who object to the Deity of Jesus Christ, quote this, and other miracles, performed by the apostles, as proofs that men have wrought miracles as well as Christ; and that, therefore, Christ is nothing but mere man. True it is that the apostles performed miracles; but it is equally true, that all their miracles were wrought “in the name of Jesus Christ of Nazareth.” This must ever be

borne in remembrance ; for Christ, when performing his miracles, never, in a single instance, called upon any one for assistance—a circumstance which clearly shows, that the power which the apostles possessed of performing miracles, was a *delegated power*, whilst that by which Christ wrought so many miracles while on earth, was *self-existent*—exclusively his own. None can prove, that Jesus ever called upon his Father to assist him on those occasions ; and, when he had finished his mission, and ascended to the highest heavens, to partake of that glory which he had with the Father, before the world was, he delegated the power of working miracles to his apostles, that thereby, he, through their instrumentality, might have his power magnified, and his name made glorious ; for he, having on earth, in all things glorified the Father, so now, when he was ascended on high, he was glorified by him, whose glory he represented whilst on earth.

Christ, therefore, must be both omnipresent and omniscient, otherwise he could not have been every where present with his ministering servants, enabling them to perform mighty deeds of wonder ; and by the teaching and influence of the Spirit, spreading from pole to pole, and sea to sea, the glorious triumph of redeeming love.

TEXT CXLVII.

Chap iii. ver. 14, 15.

“But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

In this passage, Peter tells the Jews that they have killed the Prince of life, even Christ, and denied him who is the Holy One, and the Just. Now, as the Mighty God of Israel, is called the Holy One, and as Christ is also called the Holy One, there being but One who is Holy, One who is Good, so these Two, being the *Holy One*, must be that One, who is, alone God, the Holy One of Israel. For, as we all know, that there is but One Holy One, so, Christ, and the God of Israel, are One, and the same Just and Holy One. Christ alone as God, being pure, can be called the Holy One; for, One only is Holy, and that One God; Christ, then, being the Holy One, is that God.

Peter also styles him the Prince of Life, that is, the Author of life, life itself, he from whom all life proceedeth. And if Christ is the Almighty Source of all life—if Life doth dwell in him as its fountain-head—what other title can you bestow

upon him, than God? Would you denominate him one of the greatest, the best, and the highest, among those intelligences, who continually surround the throne of the Highest? Would you call him the greatest, and most perfect specimen of Creation, that ever came from the hands of the Great First Cause? Would you declare him a God—even a Creator—second to none, but Him, who was from the beginning? Still, none would suffice, none would answer, him; he would still be the created, the dependent for existence, on his Creator; and, being such, could no more be called the Prince of Life, than any, among the first-born intelligences of the Most High. Christ, therefore, must be God, otherwise, the title of Prince of Life, would never have been applied to him; for, that title demands, what no created being can, or does possess, self-existence, life its essence.

Unitarians may ask, if Christ was, indeed, the Prince of Life—the Author of life—how could death have any effect upon him. The answer is obvious: Christ, as the Prince of Life, could not die; for, as Prince of Life, he was God, and, as God, could not die—but he, seeing that he could make no atonement, but through the shedding of his blood, did take upon himself our humanity; and, having taken unto himself, likewise, a reasonable

soul, he became man, and, as such, subject to death, though the Godhead dwelt, bodily, in him. Thus it was, how the Prince of Life became subject to death, even the death of the Cross. The Prince of Life, therefore, died, as Son of Man, but lives, for ever, as the Son of God.

TEXT CXLVIII.

Chap. iv. ver. 8, 10.

“Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,” “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.”

The words of this passage—like those, of text 146—clearly testify, that the power by which the apostles wrought miracles, was delegated to them, by Christ; testimony, not furnished by man, but by the Holy Ghost, through Peter, who, thereby, glorified Jesus, proclaiming his mighty power, before the elders, and rulers of Israel—the very people, who, a few days before, cried aloud, “Crucify him, crucify him,” but who, now, heard

the terrible words of the Spirit, announcing unto them, that they had crucified the Lord of Glory.

TEXT CXLIX.

Chap. v. ver. 3, 4.

“ But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost.” “ Thou hast not lied unto men, but unto God.”

The Holy Ghost is here so expressly styled God, that, I am astonished, how Unitarians can deny it. The Holy Ghost cannot be an attribute, seeing, that no attribute hath life; and, therefore, none can lie unto it. He cannot be a creature, seeing that no creature is ever called God—even the God of the Christian—but only a god, which signifies merely a ruler, or a magistrate. The Holy Ghost, therefore, seeing that he can be neither an attribute, nor a creature, is truly God, being declared so, by the apostles of the Lord.

TEXT CL.

Chap. vii. ver. 59, 60.

“ And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And

he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

In these two verses, the Deity of the Son shines so conspicuously, that even Unitarians are at a loss, how to overcome the obstacle, which they present to their doctrine.

"Stephen called upon God, saying, Lord Jesus, receive my spirit." These words require no comment either from Trinitarians or Unitarians.—What can be more plain, than that Stephen, full of the Holy Ghost, cries unto Christ, as God, to receive his spirit. This requires no explanation to make it intelligible to all; it needs no Unitarian lights, that all may see—no prosy Unitarian quibbles, and petty sophisms, that the vulgar may understand—no improved version, in order to correct error, it requires none of these. Its truth throws around it a brilliancy, which illuminates all that approaches it; and all the light which human wisdom could throw upon it, would only be like the faint and glimmering twinkling of a star, compared with the bright effulgence of an Indian sun. Christ is declared to be God, not by man, but by and through the Eternal Spirit of the Most High.

Despite the utmost efforts of Unitarians to the contrary, the dying words of Stephen not only

declare Christ to be both God and Lord of all, but show, that the title of God, was not given to him as a mere empty title, but with the firm conviction that he was God Most High, and, as the Most High God, possessed powers, which only he as the Most High God, could possess ; for, Stephen prays to Christ, to receive him into the abodes of bliss—to receive his now departing spirit—a prayer, which could only have been granted, after a total remission of his sins ; for, unless Christ had possessed the power of forgiving sins, Stephen would never have prayed unto him, knowing that his sins must have been pardoned before he could be admitted into the eternal city of the Great King. Stephen prays to Christ, not only for himself, but for his enemies ; thereby showing, that he believed, that Christ possessed the power either to punish or forgive his enemies—a power which, as God only, he could possess ; for God alone punisheth, God alone rewardeth ; for our God is a just God, rendering to every one according to his works : Christ, therefore, as the rewarder and punisher of men, and the forgiver of sins, is God truly, very God.

Unitarians being, in general, remarkable for their *modesty*, and fairness of reasoning, it has rather surprised me, to find here an outbreak,

characterized by everything savouring of the most unblushing effrontery.

They tell us, that the words in the original read, "Lord of Jesus," instead of "Lord Jesus." Now, it is well known to all those, who know anything of the original, that there is no more *of* than there is super-angelic being. The one would be as much the original as the other, it being a pure invention—A PIOUS FRAUD—made use of by Unitarians, for the honour and glory of THEIR God.

TEXT CLI.

Chap. x. ver. 36.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ; he is Lord of All."

God only, as the Creator and Maker of all things, and Ruler over all things, is Lord of All; Christ is Lord of All; therefore, he is that God who is the Creator and Ruler of all things, seeing that none but he is Lord of All.

TEXT CLII.

Chap. xiii. ver. 2.

“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.”

The Holy Ghost, it is obvious, as the sender forth of the Apostles, and the assumer of active and Omniscient powers, can be neither an attribute nor a creature, but very God.

There are many Socinians, who deny not only the Spirit, even the Holy Ghost, to be God, but deny the existence of angels, and also declare, that the souls of men have no existence after death, until the coming of the judgment. This is in imitation of the leader of their sect, Dr. Priestly; and yet, notwithstanding, they deny the Godhead of Christ, the existence of the Holy Ghost, the existence of angels, the immateriality of the soul, and the atonement, they have the daring assurance to call themselves Christians; Christians, indeed; Mahometans are Christians, the Jews are Christians, compared to them; the two latter acknowledge the existence of man's soul after death, and the existence of superior intelligences, but the Socinian unbeliever acknowledges neither, and laughs us to scorn, should they be propagated

or asserted by us; and yet, they call themselves Christians. They deny the only hope of man—the hope of Christ's salvation—the Christian's corner-stone—and yet, calling themselves Christians, they would participate in that hope, which they deny to exist.

Theirs is truly an absurd doctrine; absurd, because, God says, it is false, our own reason, says it is false, and, the greatest of our philosophers, have said that it is false, God, reason, and nature, proclaim it false; and from this, we say, that he, who against such evidence, would still maintain it, must be as foolish, as the doctrine itself is absurd. This doctrine of theirs, is ill calculated to console its votaries, in going down to the dark and dreary mansions of the tomb; no hope, no cheering ray, breaks in upon that long night of silence, to lie decaying in the grave, till the final day, until the blast of the Eternal's trumpet, shall call them forth to judgment. How cheerless is such a prospect—how dismal the contemplation—it would, indeed, be no wonder, that we cling to life, as dear and sweet; if such were our hopes, better, far better, would it be for us to remain in the world, where we might praise the Lord, than to sleep and moulder in the tomb. But such is not our doom, as

these fanatics say. No; we have a pleasant home to look to, in the Paradise of our God, to dwell with him, until that day, when our bodies shall be reunited to our souls; united for ever, in Christ our Lord; strengthened by him with immortal vigour, and bright with celestial splendour; like unto the mighty angels and the flaming seraphim, and as priests and kings unto our God, shall we, with the hosts that surround the throne, ascribe unto our God salvation, and, through endless ages, sing forth his glorious praise; for, worthy is the Lamb, who died, to receive, with our God, all praise; for glory, and honour, and majesty, and praise, is due unto the Lord, our God.

TEXT CLIII.

Chap. xv. ver. 12.

“Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.”

In order to show that Christ was this God, who wrought the wonders among the Gentiles, we shall read verse 18th, of the 16th chapter, in which we find the following: “But Paul being grieved,

turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her." We see, therefore, that it was in the name of Jesus of Nazareth, that the devils were cast out, the deaf were made to hear, the dumb to speak, and the lame to walk ; and if these were the wonders which were wrought among the Gentiles, then Christ is that God, by whose arm they were wrought.

TEXT CLIV.

Chap. xvi. ver. 6.

"Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia."

The Holy Ghost, having living, active power, and an omnipresent person, is God.

TEXT CLV.

Chap. xvi. ver. 31, 34.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "And when he had brought them into

his house, he set meat before them, and rejoiced, believing in God with all his house.”

This passage plainly tells us, that, believing in God is believing in Christ. The apostles commanded the people to believe in the Lord Jesus Christ, that they might be saved, and, the same authority adds, they believed in God. Now, as it was in the name of Christ, that they were desired to believe, the God in whom they are said to have believed, must have been Christ. If we deny that Christ was this God, then we deny that they were Christians; for the Jews themselves believed in a God, and, therefore, unless this God was Christ, the Jews were as much Christians as were, the jailer and his family.

TEXT CLVI.

Chap. xix. ver. 11.

“And God wrought special miracles by the hands of Paul.”

Jesus Christ was that God who wrought special miracles, by the hands of Paul, who, in every place, showed forth his eternal power, and Godhead; for, as God alone could work those special miracles, so Christ, in so doing, proclaimed himself

that God, who through the power of his Godhead, declared himself everywhere as the Great Head of the Church, the King of Kings, the Manifested God.

TEXT CLVII.

Chap. xx. ver. 28.

“Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

In this passage, the language is as plain and explicit, as any Unitarian could possibly require. That the God here mentioned as having shed his blood for his Church, was the Father, none, I think, will assert; that it was Christ, no one who believes the truths communicated to us in the Scriptures, will deny. Some, indeed, have attempted to change the reading, by using the word Lord in place of God; but their assertion is supported by slender proof, compared with that, which can be produced in favour of the latter, which is supported by the Vatican manuscript—a document of the very highest authority—and many others, all which declare “THEON,” to be the proper reading; thus, affording us the most

satisfactory evidence, that the translation of our Scriptures is correct, and—notwithstanding the assertions and contradictions of its opponents, the truths contained therein, are proved to be the words of God.

ROMANS.

TEXT CLVIII.

Chap. ix. ver. 5.

“Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.”

This text stands, as a landmark, to bring back to Jesus such of his sheep, as may have strayed from the fold, denying his Divine right over them. The most learned critic, or able disputant, with all his sophisms, cannot do away with the proof which this verse affords, that Christ is the Mighty God, the Everlasting Father, the God over all.

Unitarians, because this verse happens, forsooth, to operate against their doctrine, are constantly bringing forward some of their ancient machines, to attack this fortress, garrisoned by their deadly, irreconcilable adversary, Divine Truth. They

attempt to turn the latter clause of the verse, into what the poor ignoramuses call a doxology to the Father, and which, they conceive, they have executed very cleverly, by making the reading thus, "Whose are the Fathers, and of whom Christ came, God be blessed for ever."

Perhaps the first verse of the first chapter of St John, was also a doxology to the Father; or perhaps "My Father is greater than I," is merely a doxology to the Son, and, "I and my Father are One," a doxology to the Holy Ghost. Doxologies are very pretty, very appropriate things in their way, but they don't appear so, when foisted into a place, in order to serve a purpose, both base and detestable, to the end of teaching men to deny the Lord Christ. Is this honouring the Son even as the Father? If the Son is to have equal honours paid him, why may not this verse be as much a doxology to the Son, as the Father? Why are the commands of God disobeyed, in thus not paying honour where honour is due—in paying that honour to the Father in blessing and praise, and in denying the same honour to the Son, with whom the Father only will receive honour? If this was really a doxology, it was as much in honour of Christ, as God, seeing that with the Father, the Son receives all honour.

TEXT CLIX.

Chap. xiv. ver. 10—12.

“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.”

In this passage, Christ is most distinctly styled God; for, as there is to be but one judgment, and one judge, even Christ, so, Christ, as the sole judge of the human race, must be the Lord, and the God, mentioned in these verses, before whom every knee shall bow, and every tongue confess.

TEXT CLX.

Chap. xv. ver. 16.

“That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.”

Here, St. Paul informs the Romans, that he is the minister of Jesus Christ. Now, Paul must

have been ministering his gospel to the Gentiles ; for had he ministered the gospel of any other than Christ, he could not have called himself the minister of Jesus Christ ; Christ, therefore, must be God, as stated by Paul, who calls his gospel the gospel of God. The Holy Ghost, is here said to be the Sanctifier ; and, as none but he who is really and truly God, can regenerate the soul of man, so, the Holy Ghost, as this Sanctifier and Regenerator, can be neither attribute, nor creature, but God.

I. CORINTHIANS.

TEXT CLXI.

Chap. i. ver. 4.

“I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ.”

The Apostle Paul here assures us, that Jesus can bestow the grace of God on whom he pleases ; and, if so, then he must be God ; for, neither as super-angelic being, nor man, could he have bestowed on any one that which he did not possess, Almighty Grace.

TEXT CLXII.

Chap. ii. ver. 8.

“ Which none of the princes of this world knew : for had they known it, they would not have crucified the Lord of Glory.”

Christ is here called the Lord of Glory ; who but the Lord of Hosts, is the Lord of Glory ? The Lord of Hosts, and none but he, the King of Glory is. Christ, as the Lord, or King of Glory, is the Lord of Hosts, and as such, is that God, to whom David directed his songs of praise ; and, as that God, he is Israel's God, and Jacob's Mighty One.

This text also shows the necessity there was for the concealment of Christ's Deity ; for, if he had made it known to all, and proclaimed abroad, that he was the Mighty God, the Lord of Glory, none would have crucified him, and then, the great end, for which he appeared on earth would have been defeated. This is the reason why we find in the gospels so few instances in which Christ personally sets forth his Deity, as the co-eternal Jehovah with the Father ; for, had men been brought to know this truth, they would not have crucified the Lord of Glory.

TEXT CLXII.

Chap. ii. ver. 10.

“For the Spirit searcheth all things, yea, the deep things of God.”

That the Holy Ghost can be neither an attribute, nor creature, but must be God, this text sufficiently proves; for none but Him who is infinite, as the great First Cause, who was in the counsels of eternity, and, consequently, in the knowledge of the secret things of the Deity, from the beginning, can search the counsels of the Eternal Source of infinite wisdom. It is thus evident, that, neither as an attribute, nor creature, can the Holy Ghost be said, to find out the deep things of God. As a creature, and a finite being, he could not penetrate the hidden things of infinity. And with regard to an attribute—the power or energy of the Father—I ask, how could the power of the Father, find out his secret and hidden things? How can the power of God have his knowledge; for if it had, there would be two attributes, instead of one, the attribute knowledge, and the attribute power, two very opposite qualities, and bearing not the slightest resemblance to each other. We might, with equal propriety say, that because a man has power or physical force, he therefore, hath know-

ledge equal to the power he possesses. The one is as good logic as the other, and has as much common sense to recommend it ; for, the fact is, if we believe the one, we must of course, believe the other also.

The Spirit, therefore, possessing the power and attributes of God, is God, for he knoweth all things, searcheth all things, yea, he searcheth the deep things of God.

TEXT CLXIII.

Chap. iv. ver. 5.

“ Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.”

Christ says, “ I am he that searcheth the reins and the heart ;” St. Paul says, “ When the Lord cometh, he will make manifest the counsels of the heart ;” Solomon says, “ Thou, even thou only, knowest the hearts of all men.” Seeing, therefore, that there is but one to whom all this is ascribed, and that God, it follows, that, as Christ is the Lord who is to come, to search the heart, and make manifest its secret counsels, unto all, and

as he ascribes this prerogative to himself, therefore, he is God.

TEXT CLXIV.

Chap. x. ver. 9.

“Neither let us tempt Christ, as some of them also tempted.”

“They sinned yet more against him, by provoking the Most High in the wilderness,” says David in the 78th Psalm. “Neither let us tempt Christ as some of them also tempted,” says Paul; therefore, as we read of but one being tempted even God, it follows that the Christ of St. Paul, and the Most High God of David, are One and the same.

This verse gives a direct and severe blow to Unitarianism, which it appears to feel, as is evident by the great number of attempts projected by its Champions to get rid of it. But notwithstanding all their art and address, their attempts hitherto have most signally, and (no doubt to them) provokingly failed; whilst to add to their grief, and godly sorrow, they, at every experiment, have received such a chastisement from Trinitarian idolaters, that their ablest champions may well

cry, hold—enough. They have also declared that “Lord” ought to be read instead of “Christ.” Oh, no doubt, anything but as it is, anything rather than allow that Christ, through this text, is God, and is elevated to a seat on the throne of the Eternal, as One with the Ancient of Days, the great First Cause of all. But as some of their own most particular friends, have disputed their orthodoxy on this point; I think, they will not accuse us of contempt, if we allow them to settle, among themselves, the true reading, before *we* give credence to them.

II. CORINTHIANS.

TEXT CLXV.

Chap. xiii. ver. 14.

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”

Here are Three Persons clearly and distinctly mentioned, the Lord Jesus Christ, the Holy Ghost, and God.

These Three, therefore, being shown to be

distinct, and also as having power divine within them, must be One with him whom the Apostle names as God, these Three the One God.

The Socinian version should run thus, "The grace of the man Jesus Christ, the communion of the power of God, the love of God be with you all." Arian version, "The grace of the super-angelic being Jesus Christ, the communion of the angelic being the Holy Ghost, the love of God be with you all." They both appear to be the production of supreme intelligence, and adorable wisdom.

EPHESIANS.

TEXT CLXVI.

Chap i. ver. 19—23.

"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality and power, and might, and dominion, and every name that is

named, not only in this world, but also in that which is to come ; And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

Who is the Person, that is to fill all things in heaven and on earth—who is to be alone the highest power that is, before whom all must yield, and all foes be trampled under foot—it is Christ the Lord of All, Christ, the crucified One—the Lamb that died on Calvary, whose piercing cries, made the earth quake, and rent the veil of the Almighty's temple in twain. It is the crucified Jesus, now exalted far above all power, and every name that is named in heaven and on earth, enshrined on the eternal throne, surrounded by that glory, which was his with the Father from the beginning, even from everlasting. Yes, it is Christ, whose name is above every name that is named, and who, being above every power, must be God, the Mighty God, a Saviour ; for, unless he was equal to God, and one with the Father—he being said to be above all power, and every name—it would be inferred, that he was superior to the Father himself ; for, unless he possessed that power, which is above all power, and that name that is above every name, what the text here

affirms could not be the case ; for, if there were a power above him, he could not be said to be above all power, and if there were a greater name than his, he could not have a name above every name ; from this, therefore, it follows, that, as he must possess the greatest power, and highest name, in heaven or on earth, he must be the Almighty, for, that is the greatest and highest power and name. Christ, therefore, as the most mighty, and the highest, is, consequently, the Almighty, the Most High God ; and, as such, is the One with the Father ; and as the one with him, is exalted far above all principality, power, and dominion ; and, as God, he filleth all things ; infinite space is his dwelling-place ; the heaven of heavens cannot contain him. Is this, then, the man Jesus—the super-angelic being, Christ ? Unitarians, search the Scriptures, and at that name, which is above every name, bend down with reverence, and adore, for every knee shall bow unto him, and every tongue before him shall confess.

TEXT CLXVII.

Chap. iv. ver. 8—10.

“ Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts

unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)”

“He that descended is the same also that ascended,” says St. Paul. But who is he that descended? It was Christ who descended and took upon himself the form of man, who was crucified, who rose from the dead, and ascended, leading captivity captive far above the highest heavens, to fill the throne of eternal and universal dominion, throughout the boundless empire of infinity. Socinians, allow me to ask, if this is the person whom you dignify with the title of man, and ignorantly worship as such, in the temple of the living God. Is this he who is declared to be above all, and through all, and in all? If this, then, be the MAN of the Socinians, the latter may at once say, there is no God; for, in heaven, or on earth, there is none greater than he, who is above all, and who filleth all things. If Christ were nothing more than mere man, could he fill all things, and could he, as the finite being, comprehend infinity at a glance? If such things then cannot be—if no finite being can fill all things—if no finite being has ascended to the throne of universal

dominion, leading captivity captive, then it follows, that as Christ fills all things, and hath led captivity captive, he is no finite being, but an infinite one, and as such, there is no God beside him.

PHILIPPIANS.

TEXT CLXVIII.

Chap. ii. ver. 5.—11.

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

This is one of the many texts which directly confirms, and infallibly proves, the Godhead and Deity of the Son. Indeed no words could more fully express the equality and supremacy of the Son, as united with the Father. The Hosts above, the inhabitants of the earth, and those under the earth, are required to bend the knee, at the glorious name of Jesus, whom God hath exalted, and given a name which is above every name, that at this name, every created thing shall pay all honour, and adore Him as their Lord, (or Jehovah) to the glory of God the Father. The correct rendering of the word "*Lord*," is "*Jehovah*," so that the verse ought to run thus, "And that every tongue should confess that Jesus Christ is Jehovah, to the glory of God the Father." And wherever the word Jehovah is used in the Hebrew, the Greek always reads "*Lord*," so that the above reading, "*Lord*," is not so correct as "*Jehovah*," the latter name being more expressive of Supreme Deity. We are also assured that Christ has a name above every name, which strongly corroborates what I have just stated—that Christ's name is Jehovah, that name alone, being above every name, and at that name only, will the hosts of creation fall down and adore. We see, therefore, that Christ's name Jehovah gives him a name above every

name, and honours which no created being can receive, the universal homage of creation's works.

“Who, being in the form of God.” Now, there being none like to God in all things, but God himself, so Christ, being in the form of God, is God's equal, God's express image, Jehovah. And if the Son is the Father's equal, then he is with him, the One God, and if he is his express image, then there exists a distinction of persons ; so that the Son being the express image of God, and, at the same time equal to God, it follows, that he is God with the Father, though distinct from him as his Son ; thus, the Trinity, the Father, Son, and Spirit, are equal in nature, and are the express likeness of one another, for when you see one you see all : for, in the Three, there is but one mind, and that God.

TEXT CLXIX.

Chap. iii. ver. 20, 21.

“For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

These verses clearly show us, that by the power he possesses, Christ is able to subdue all things unto himself, consequently the power must be Almighty. For what power less than Almighty can change our vile bodies into forms beaming with immortal splendour? What power less than Almighty can thus change mortality into immortality, and make all things work together for his pleasure and our good? If God alone, therefore, is able to subdue all things unto himself, then Christ is God; for he also is able to subdue all things under him.

COLOSSIANS.

TEXT CLXX.

Chap. i. ver. 15—19.

“Who is the image of the invisible God, begotten before every creation: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

And he is the head of the body, the church : who is the beginning, the first-born from the dead : that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."

This passage shows forth the mighty power, and the eternal Godhead of the Father's only begotten Son, who was begotten of the Father, before every creation, even when the Father came forth ; so, likewise, his image, the Eternal I AM, came forth, who is the Supreme Creator ; for, by him all things were made, whether they be thrones or dominions, principalities or powers, things visible or invisible, all were created by him, and for his glory and pleasure they were created.

In our received translation, the words "begotten before every creation," have been rendered "first-born of every creature ;" the former being the correct reading, I have made it so in our text. And if Christ was begotten before every creation, can he be other than Creation's God : and, it follows, that if Christ had created all things, for and by the power of another, he could not have created these things for and by himself, for the former implies that he created, of his own accord, and of his own pleasure, and not for the pleasure, or by the power of another.

Christ, therefore, being, as we are informed, the sole Creator and upholder of all things, is and must be of the same power and Godhead as the Father. As the Image of the Invisible God, Christ also must be God, seeing that there is none like or equal to God, but God himself.

Unitarians, in order to avoid the particular force of this passage, have attempted to argue us into the belief, that all this relates merely to Christ's Spiritual creation, and dominion, and the commencement of the gospel, its progress and future triumph. Allow me to ask them if such was the real meaning of the Apostle, how was it that he thought proper to enlighten us on the subject, by mystifying it, by every means in his power, and, that, to enable us to understand this spiritual dominion of the Lord's, he begins a long history, about Christ's existence, and the creation of all things. It is, indeed, an odd way to introduce a subject, by giving us a history of another, that has nothing to do with it; for, what has the history of the creation of this world by God in Christ, the creation of the principalities, and hosts of heaven, to do with the work of man's redemption, which, Unitarians assert, the Apostle is speaking of, in his description of the person, Godhead, and

creating power of Christ; for, Unitarians know, that if this text is allowed to remain, and its meaning to be such as the Catholic church, through all ages, has taught, that their doctrine would fall; for, they cannot deny, that it declares most distinctly, the everlasting Godhead and creating power of Christ, the only Saviour.

We have, therefore, typical representations, and figurative Unitarian illustrations, in order that the understandings of those who read may be darkened; that the glorious light of revealed truth may be hid under the dust of Unitarian interpretation.

TEXT CLXXI.

Chap. ii. ver. 2.

“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.”

Here is plain proof, that there exists a Trinity in Unity, and Unity in Trinity, in the Divine Being; here are three distinct persons mentioned, God, the Father, and Christ. Now this God must

be the Holy Ghost, for it is evident that it cannot be either the Father or the Son, seeing they are mentioned in their order. And if the Holy Ghost is called God, then, according to Unitarians, (who assert God's single personality) he must be the only true God to the entire exclusion of the Father, and the Son. Thus Unitarians, through their false and absurd opinions, have shut out the Father himself from participation in the Divine Essence.

But should they say that the God here mentioned is the Father, then I say it includes Christ likewise, and for this assertion, my proof is as strong as theirs in regard to the Father; and thus in their attempt to establish the single personality of God, they have made the Holy Ghost God, excluding thereby the Father; and in repairing this error they have made another—for in declaring the Father to be included in that God, they deny God's single personality, and glorify the God existing in Triune nature and Majesty.

TEXT CLXXII.

Chap. ii. ver. 9.

“For in him dwelleth all the fulness of the Godhead bodily.”

Christ as God is here fully revealed in plain and perfect terms. The text also points out the distinction of natures in Christ, the fulness of the Deity, and the most perfect Godhead dwelling in the Man Christ Jesus. Now, if the fulness of the Godhead, the complete and perfect Deity dwells in Christ Jesus, how is it possible that he can be but mere man, how can he even be one of the Highest Intelligences above. If the fulness of the Godhead, if the whole and perfect Deity does not make Christ God, neither does the fulness of the Deity dwelling in the Father, make him God. If it does so in the Father, it does the same likewise in the Son—if it does not in the Son, neither does it do so in the Father; for to say it does so in one case, and not so in the other, would be absurd, as it would be contradictory.

II. THESSALONIANS.

TEXT CLXXIII.

Chap. i. ver. 7—10.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven

with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; When he shall come to be glorified in his Saints."

We are here shown a brief description of the last judgment, by comparing which, with the 50th Psalm, it will at once be perceived, that the God there mentioned is the same Lord and Christ. For, says the inspired Psalmist, "Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him ;" that this refers to the last judgment, none, I believe, will deny ; therefore, as there is but one judgment, and Christ is the only judge thereof, so he must be this God who is to come to judge all nations.

I. TIMOTHY.

TEXT CLXXIV.

Chap. ii. ver. 3, 5.

"For this is good and acceptable in the sight of God our Saviour." "For there is one God,

and one Mediator between God and men, the man Christ Jesus.”

In this verse we have the most undeniable proof of the two natures existing in Christ, the Divine and the Human.

The apostle first sets forth his Godhead, by calling the Saviour, God, “God our Saviour,” knowing, at the same time, that there is but one Saviour—one who can save, even Christ, who, as the only Saviour of all men, is “God our Saviour,” and in the second place the apostle shows forth the humanity of this Saviour, “The Man Christ Jesus.” Here then, the great apostle of the Gentiles sets forth the two natures, divine and human, that existed in God the Son, the Son of God, and Son of Man, the Man Christ Jesus; also, the doctrine of the Incarnation, which shows that he was no Unitarian, but a firm believer in the great and glorious doctrine of a Triune God.

The fifth verse of this chapter, being one of the grand points of Unitarian defence, it will, no doubt, greatly surprise them, to find, that I have taken possession of this Unitarian stronghold, and turned its artillery against themselves. It is true, indeed, that here the Apostle calls Christ Man, the only Mediator, but it puzzles me exceedingly, to find out, how this can in the least assist

them, in their attacks upon the doctrine of the Trinity. The Apostle calls Christ Man, Trinitarians call Christ Man, Unitarians call Christ Man, so—as we all do perfectly agree—where, I ask, do we disagree? Socinians wish it to be made appear, that the apostle intended to convey to his hearers the notion of Christ's mere Manhood, unconnected with his Godhead; and, having accomplished this to their own satisfaction, they raise the cry, Oh, Paul was a *Socinian*, or *Unitarian*. But, does it say he is not God? Quite the reverse. Socinians agree with the Apostle, when he says, Christ is man; but do they also agree with him, when he says he is God? No; so far they follow the apostle, but the moment he begins to differ from them, they fall out. The Arian doctrine, is also completely overthrown by these two verses; for, as they neither allow Christ to have been divine or human altogether, and this text declares him to have been both, it completely puts to flight the Arian vision of Christ Jesus, the super-angelic being. But if they declare him to have been a man, how can they attack Trinitarians for their belief in the duplex nature of the Saviour? for, as they thus believe, do they not set forth in Christ, the idea of two natures, the super-angelic and human, and, consequently admit, in

this union, the whole train of difficulties, which they busy themselves in raising up, for the overthrow of Christ's Incarnation, the union of God and Man. Thus it is with them as with many; they try to find out the mote in their neighbour's eye, but perceive not the beam in their own.

TEXT CLXXV.

Chap. iii. ver. 16.

“And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

Nothing is more clear, than that Christ is here alluded to, being that person who was manifest in the flesh, the Word of God who was made flesh and dwelt among us. He who was thus manifested and appeared unto men, sent his gospel to be preached unto the Gentiles, and afterwards was received up to that glory which he had before with the Father from everlasting. Unitarians attempt to destroy the force of this text by asserting, that “He who was manifest,” is the proper reading, but as this is only supported by three

manuscripts, the most ancient being in the year 400, and the others, two letter manuscripts of no authority whatever, particularly on such a point as this, when all the most ancient and respectable manuscripts are in favour of the word "God," so that we have before us the different authorities, all the manuscripts of note or of any authority, decide for the reading as it is in our bibles, whilst three manuscripts, of little note or authority, have the Unitarian reading. And upon this slender authority, and against this mass of evidence to the contrary, Unitarians have the modesty to ask us to believe them; that is, request us to forsake that, for which, we have the strongest grounds to confide in, and place implicit faith and credit in that, for which we have no authority whatever.

TEXT CLXXVI.

Chap. iv. ver. 1.

"Now, the Spirit speaketh expressly, that in the latter times some shall depart from the faith."

An attribute cannot speak; a creature is not Omniscient; the Spirit both speaks, and is Omniscient, therefore, is God.

TEXT CLXXVII.

Chap. iv. ver. 10.

“For, therefore, we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.”

Christ is the only Saviour; therefore, he is the living God, the Saviour of all men.

 TEXT CLXXVIII.

Chap. vi. ver. 14—16.

“That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen.”

These verses declare the Godhead of Christ, in words which the Scriptures have applied to none but to him, the uncreated Jehovah.

The Father is called the King Eternal, Immortal, and Invisible, the only Wise God; the Son is

called the King of kings, and Lord of lords, the blessed and only Potentate, who is far above all Gods, whether in heaven above, or on earth beneath ; and before whom every knee must bend, and every tongue utter praise.

If Christ be a created being, then this created being is placed far above his Creator ; for, if he is the King of kings, must he not be above every king, and, consequently, above the Father himself, who is the King eternal ? for, unless he is above every king, he could not be King of kings. He owes homage to none, but all must pay homage to him. He, alone, is independent ; for, as King of kings, and as he who is the Life, he exists of himself, and gives an account to none. It is thus evident, that if Christ is a created being, he could be created only of himself, seeing that there is none that could create besides him, he having that power himself ; for nothing that is made, was made without him. He was from the beginning. He was God, he made all things, for by him were all things made, there was nothing made without him ; he was begotten before every creation, by him all things subsist, in him dwells the fulness of the Deity, on his brow sits the crown of King of kings and Lord of lords, and in his hand the sceptre of universal sway. This is Christ, and as

such he is indeed, alone, the Most High God; and until you acknowledge him to be such, we raise up the most inconceivable absurdities, we would make an uncreated Being subject to that of its own creation, bending the knee to that creature, who, as King of kings, is his King, and as Lord of lords, is his Lord. But a Trinity in the indivisible Unity of the Deity, will bring reason and scripture to our aid, and Christ the King of kings, will, along with the Father the King eternal, be the one King over all kings, and one Lord over all lords, one Uncreated who only hath immortality, dwelling in that light unto which no finite being can approach.

TITUS.

TEXT CLXXIX.

Chap. i. ver. 3.

“But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour.”

Christ being the only Saviour must be “God our Saviour.”

TEXT CLXXX.

Chap. ii. ver. 10.

“Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”

Christ being the only Saviour, must be “God our Saviour.”

 TEXT CLXXXI.

Chap. ii. ver. 13.

“Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.”

Christ alone comes as Judge; he, therefore, is this God whom Paul declares to Titus as the Judge to come. We read “of the great God and our Saviour,” now the proper reading is, “of the great God even our Saviour,” for otherwise we might be led to suppose there were two to come as Judge, whereas we know there is but one, even Christ, to whom all judgment is committed by the Father.

TEXT CLXXXII.

Chap. iii. ver. 4

“But after that the kindness and love of God our Saviour toward man appeared.”

In this small epistle of Paul to Titus, we have no less than three or four open declarations of the Godhead of the Saviour; and yet Unitarians still cry out—proof, proof.

 HEBREWS.

TEXT CLXXXIII.

Chap. i. ver. 2, 3.

“God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

This passage showeth the Godhead of the Eternal Father’s only begotten Son, who is appointed heir of all things, by whom Jehovah made the worlds, and by whom he upholds all things; for, as the Creator and Preserver of all worlds, he

is joint Governor and Possessor of all things, with the Father ; for by the word of the Son—even by the Eternal Word of Jehovah—were the worlds brought forth, and by the self-same power, are they upheld.

In relation to Christ's Godhead, he is the eternal brightness of the Father's glory, and, as the One with the Father, in mind and action, he is his express image. Behold, then, in Christ, the despised and rejected Nazarene, the hated of the Jews, and the scorn of the Gentiles ; behold in him, the brightness of the Father, the Deity, the fulness of his Godhead, and as the Created Preserver and Governor of the worlds, being of one mind and one nature with the Father, he is his express image, the One with him in majesty, power and glory, in the Triune Deity.

TEXT CLXXXIV

Chap. i. ver. 4—6.

“ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ? And again, I will be

to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him."

The pre-eminency of Christ above the angels, is here clearly exhibited to our view; he, having by an everlasting inheritance from the Father, attained a more excellent name than they; for, unto which of the supreme intelligences, did he ever say, Thou art my well beloved my only begotten Son, the brightness of my glory, the express image of my person? It was only to the Son that such language was addressed; for, as Son of God, he is equal to God. To prove this, I may remark, that, when we speak of Christ, and say, "He is Son of Man," we believe him to be really Man, equal in dignity to Man, of the same nature as Man. If we are right in doing so, it follows, that as Son of God, Christ is God of the same nature, dignity, and condition as God. For, if we deny that Christ, as Son of God, was God, we, to be consistent, must also deny, that, as Son of Man, he was Man.

God commands the angels to worship Christ. He was ordered to be worshipped by the flaming Seraphim, and the mighty Cherubim, the greatest and most powerful intelligences, within Jehovah's empire. These great and Holy Spirits, were

ordered to worship him. The fiat of Jehovah had gone forth, "Worship him, all ye Gods." Behold then, the hosts of heaven, paying the same worship to Christ, that is paid by them unto the Father: but, in thus worshipping Christ, they honour the Father; for, he who honoureth not the Son, honoureth not the Father who sent him.

TEXT CLXXXV.

Chap. i. ver. 8.

"But unto the Son he saith, thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

Here is complete and triumphant proof of the Godhead of the eternal Son. He is called God by the eternal Father, called God by him that cannot lie, by him who is the King Eternal, Immortal, and Invisible, and whose throne shall endure for ever. The throne of the Son is eternal, even for ever and ever, and his sceptre of righteousness shall be for ever over the nations. What kingdom, but that of Jehovah, is said to last for ever; whose throne, but that of the Eternal, shall never perish?

Thou art, indeed, the King of Glory, O Christ, the everlasting Son of the Father, thou sittest and

reignest on high in the glory of the Father ; thou alone, O Christ, art God, and thy throne is for ever and ever ; thy sceptre is a right sceptre, thou swayest it in mercy over the nations. And as there is but one God, one throne, one kingdom, one sceptre—so Christ is one with that God, and having overcome, is now sat down with his Father on his throne.

As the Rev. James Martineau has favoured us with his views on this text, in the lecture from which I have already taken an extract, I think it will be to the point if I bring forward that gentleman's views in this place, as it will assist the reader in forming his opinions with regard to the manner in which Unitarians pervert scripture, through the most gross commentations on those passages, which militate against those views, which each particular member of that body chooses to set up for himself, with regard to Christ's person.

He says, " Let us now turn to the introductory verses of the epistle to the Hebrews ; a passage which is claimed as the clearest disclosure of the Deity of Christ ; for no discoverable reason, except that from its great obscurity, it REVEALS less, perhaps, than any other portion of scripture except the *Revelations*. From the earliest times it has been justly regarded as exceedingly doubtful whether

the Apostle Paul was the author of this letter ; the difficulties and darkness of which are of a very different character from those which embarrass us in his noble writings, and arise from mental habits far more artificial and less healthy than his." Mr. Martineau says, "this epistle is very obscure, and second to none but the Revelations in the darkness of its language, the difficulties of which, that is, the open avowal of Christ's Deity being such, that cause us no small embarrassment ; and, therefore, it is my opinion, that the language is more artificial and less healthy than that of the Apostle Paul ; who, although he does cause us sometimes a little embarrassment in the same way, still it is easier overcome than that of this epistle, and consequently the Apostle Paul is a fine noble fellow, and not the writer of this ARTIFICIAL UNHEALTHY EPISTLE."

He goes on to say, "With respect to the peculiar terms of dignity applied in this passage to Christ, I would observe as follows :—

"The words, 'Thy throne, O God, is for ever and ever,' were originally addressed by a poetical courtier to Solomon, or some other Hebrew monarch on his accession and marriage ; nor can the slightest reason be assigned for supposing that the ode in which the words occur, had any reference

more remote than the immediate occasion of its composition. The first half of the psalm is addressed to the prince, the remainder to his bride—who is exhorted to give her undivided affection to the new relation which she has formed, to ‘forget her own people and the house of her father;’ and who is consoled with the hope, that ‘instead of her fathers she shall have her sons, whom she shall make princes through all the land.’” And in conclusion he says, “But now, how miserably barren must be that religion, how unspeakably poor that appreciation of Christ, which thinks to glorify him, by throwing around him the cast-off dignities of a Jewish prince.”——“Nothing short of centuries of indoctrination could empower so small a testimony to sustain so enormous a scheme, and enable ecclesiastics, by slight of words, to metamorphose the simplicity of the bible into the contradictions of the Athanasian creed.”

The learned expositor has apparently been taught this same *slight of words*, from some of those very ecclesiastics whom he so unmercifully handles. He commences by informing us, that Solomon was called God by a poetical courtier, and ends by saying, that he cast off this degrading title, so that the title *of God* became at length the mere cast-off dignity of a Jewish prince. He then

favours us with a history of a bride of this same prince, who is endeavoured to be consoled with the idea, that instead of FATHERS she shall have SONS—wonderful consolation! It is a wonder there were to be no mothers and daughters also, then she would be really consoled. Such then is the interpretation of this splendid description of the Deity of the Son. Are there no slight of words here, no metamorphose, no uncandid criticism, no allegorical theory, no wild delusive ideas; it appears to me that such a comment on this passage by Mr. Martineau, arises from mental habits, ARTIFICIAL and far from HEALTHY. As it tends greatly to embarrass the clear understanding of the passage, and makes it more difficult to comprehend even than the REVELATIONS.

TEXT CLXXXVI.

Chap. i. ver. 10—12.

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.”

Of this passage Mr. Martineau says, "I do not believe that these words have any relation to Christ. The writer's argument, not only admits, but requires, that they should be referred to the Supreme God, the Father." He admits, that the person to whom these words apply, must be the Supreme God, and that they apply to Christ, I will prove. The Apostle Paul is allowed to speak of Christ, in the verses immediately preceding and following. Now, to make him break off in the middle of a sentence, and begin speaking of another person, would make him speak nonsense. If a person were to begin to speak of a particular person, and conclude his conversation with the same person, we should naturally suppose, that the whole of the discourse, related to that person of whom he began to speak, unless inferred to, in some manner or other, to the contrary effect. As Paul, therefore, begins and concludes speaking of Christ, without giving even the slightest hint that he had at any time broke off in his discourses of Christ, we are bound to believe, that the whole of his discourse, was concerning Christ; for, to imagine the contrary, would be to suppose that the apostle did not know what he himself was talking of. But the truth is, Unitarians, knowing the powerful tendency of these words to strengthen

and confirm the belief in the Son's Deity, saw no other method feasible, than the one they have adopted, that of denying the application of the passage to Christ at all, choosing rather, that the apostle should be thought a person of no authority, in thus talking so absurdly, than that they should be accused of perverseness, in denying Christ's Deity, with such powerful, and plain language to the contrary. Christ is said, to have been in the beginning. He says of himself, "I, the Lord, am the beginning, I also am the ending," being therefore, eternal, is God. Christ, we are also told, created the heavens and the earth, the foundations thereof being the work of his hands; as such he is the Supreme Creator, therefore, is God. He is unchangeable; therefore, being such, is God; for, although the work of his hands perish, he remaineth; for there is no variableness, neither shadow of turning in him.

But even allowing Mr. Martineau and his flock, to believe that these words relate to the Father, yet even I will confute them. Christ is called the Creator. "By his Word, he made the heavens, and all the host of them, by the breath of his mouth;" "All things were made by him, and without him was not anything made that was made," and numerous other passages, which

infallibly prove him to have been the Creator. He is also the unchangeable, "Jesus Christ; the same yesterday, to-day, and for ever." He is also Eternal: "The Word was in the beginning with God." He is God, "I AM;" so that if the passage referred to, applies to the Father, there must be two, who are each God in himself, or these two are One. Let Unitarians choose between them; in either case, they must acknowledge, that even although this passage is applied to Christ, by the apostle, still, that it is applicable to him in every sense of the term God; for, throughout the inspired records, he is declared to be He who created, and He who upholds; He who judges, and He who condemns, the only Wise God, our Saviour.

TEXT CLXXXVII.

Chap iv. ver. 12, 13.

"For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do."

In these two verses we have a strong description of that scrutinizing, and searching Omniscience, which is the attribute of the Word of God. It is this Word with whom we have to do; this Word, who will search the inmost recesses of the heart; whose searching glance penetrates the dark recesses of the human mind, and makes manifest the thoughts and intents of the heart. There is nothing that is so hid, but that this Word can penetrate, seeing it is sharper than any two-edged sword, and is a quick discerner of the thoughts of men.

It may perhaps be objected, that the apostle meant no more than the gospel, or Word of God, in his description in our text. But, as reason informs us to the contrary, we shall be guided by that, in conjunction with the evidence adduced in the context to the contrary, and maintain, that the all-searching Word is none other than Christ the self-same Word and Wisdom, who was in the beginning with God, and was God, and who searches all things by his self-constituted Omniscience.

TEXT CLXXXVIII.

Chap. xiii. ver. 8.

“Jesus Christ the same yesterday, and to-day, and for ever.”

The immutability of Christ is here exhibited in terms so plain, that all who believe in the words of scripture must assent to the fact here stated, that “Jesus Christ is the same yesterday, to-day, and for ever.” As man, Christ changed, for he increased in favour with God and man. As a super-angelic being, Christ changed, for all creatures increase in knowledge and are capable of improvement. Christ, therefore, as God only, could be the same yesterday, to-day, and for ever; for God alone changeth not, God alone is immutable; for although the works of his hand perish and grow old as doth a garment and as such is changed, still he remaineth the same, and his years fail not.

 JAMES.

TEXT CLXXXIX.

Chap. ii. ver. 1.

“My brethren, have not the faith of our Lord

Jesus Christ, the Lord of glory, with respect of persons.”

The Lord of Hosts and none other is the Lord of Glory ; Christ is the Lord of Glory, therefore he is the Lord of Hosts.

I. PETER.

TEXT CXC.

Chap. iii. ver. 22.

“Jesus Christ who is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him.”

This passage confirms the doctrine of Christ’s omnipresence—Christ says, “I will be with you always even unto the end of the world.” Paul says, “He that descended is the same also that ascended far above the highest heavens that he might fill all things.” Peter says, “Jesus Christ who is gone into heaven, and is on the right hand of God.” We find, therefore, that Christ informs those very apostles that he will be with them always, whilst at the same time they inform us that he is at the right hand of God. This proves

that they knew of his omnipresent power, and, therefore, were convinced that he might not only be at the right hand of God, and at the same time with them, but as he ascended far above the highest heavens, so he might fill all things with his presence.

II. PETER.

TEXT CXCI.

Chap. iii. ver. 10—13.

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

In this description of the last judgment, the Apostle Peter first calls this day, the day of the Lord, that is, of Christ, and immediately afterwards the day of God. Now we all know that there is but one day of judgment, and that that day is in a particular manner ascribed to Christ, as being the day in which his glory shall shine forth, as the day on which he will gather together his saints, even those who have made covenant with him, whom he will reward with that crown that shall never fade away.

Christ, therefore, as the all-searching Word, the Judge appointed by the Father, is that God who will come and cleanse the heavens and earth from the pollution of sin, and through fire shall dissolve the elements, and bring forth a new heaven and a new earth wherein shall dwell righteousness; of this new creation Christ shall reign as King, and as our anointed God and King, we shall ascribe all glory to him, with the Father and Spirit, who only with the Son is honoured.

I. JOHN.

TEXT CXCII.

Chap. i. ver. 1, 2.

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.)”

The Apostle John, is very commonly called John the Divine, and a more appropriate name could not be found for him, for we find him in all his strivings for the faith, setting forth the Divinity of Christ, as one of the first and leading truths of Scripture.

He here sets forth the person of Christ as one, though he was that Eternal Life which was with the Father, at the same time being Man, the Mediator. And as a convincing proof of the Manhood of the Word, he tells us that he was seen and handled by himself and his fellow-apostles. So we find the Apostle, not striving to convince

the people of Christ's Deity, but as if that was known and believed, whilst his Humanity was denied, he attempts to argue his opponents into the belief of Christ's Humanity, as a part of that Eternal Life, which having taken the Manhood into Deity, appeared in Judea as the Man Christ Jesus.

We have here, therefore, evidence, that whilst the Divinity of Christ was believed, his Humanity was denied, so that Unitarians need not please themselves with the idea, that Christ's Humanity was the only belief in the early ages ; seeing that the Apostle John uses the influence of his inspiration in order to impress upon all, the doctrine of Christ's Humanity, which appears to have been disbelieved, they believing solely in the Godhead of Christ the Word.

TEXT CXCIII.

Chap. iii. ver. 2.

“ Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is.”

That the God here alluded to is Christ, is

evident from this fact, that Christ alone is to appear, consequently, it is him whose sons we are, and at whose appearance, we shall be like.

TEXT CXCV.

Chap. iii. ver. 16.

“Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren.”

Christ is here so expressly called God, that no arguments, however powerful, can, for a moment, cast a doubt on the evident import of the text.

God could not lay down his life for us, as God; therefore, he became man—as man he died, as man he rose from the dead, and as man he ascended up far above the highest heavens.

As God he died not, as God he rose not, and as God he ascended not; for as God he could not die, as God, therefore, he could not rise from the dead, and as God he could not be said to have ascended, for he, as God, filleth all things. Therefore did God, in Christ, make himself of no reputation, and assumed the human form, that he might die the just for the unjust. O, the height and the depth of the love of Christ, the Saviour

God; it does, indeed, pass all understanding! Unitarians deny God to be the right reading, but as assumption and assertion is their strongest proof, I shall not enter into the controversy with them.

TEXT CXC V.

Chap. v. ver. 7.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are One.”

This text proves the Unity and Trinity in the indivisible Godhead. I am quite prepared to have it asserted by the opponents of the doctrine which I advocate, that this text is a forgery. I do not mean to say, that the text is genuine, but that the doctrine taught in it is not only genuine, but the only one taught in the Scriptures. The text, therefore, whether an interpolation or not, teaches the truth, and condenses in a few words, the doctrine of Holy Writ. But, although I do not advocate the genuineness of the text, I am so far from casting it aside, as a rotten branch, that until Unitarians can give us satisfactory proof against it—as they require from us in similar cases—I shall maintain it, as a verse which proves the

Triune existence of the Deity, and the blasphemous tendency of Unitarian worship.

TEXT CXCVI.

Chap. v. ver. 20.

“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and Eternal Life.”

Christ, as him that is true, and as that Eternal Life, which was with the Father, is the true God. And we are in him that is true, even in Christ Jesus, who is the true God, and Eternal Life.

Unitarians apply the latter part of our text to the Father; but the sense is so evidently against them, that to repeat the words, is all that is requisite: “We are in him that is true, even in (his Son) Jesus Christ. This (Word is Christ, who is true) is the True God, and Eternal Life,” even that Eternal Life that was made manifest unto us, and was seen and handled by the apostles, John, and others. Christ, therefore, as the Life, Eternal Life, and the Truth; is him that is true, even the True God, in whom only dwelleth Eternal Life.

JUDE.

TEXT CXC VII.

Chap. i. ver. 25.

“ To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

It is rather remarkable, that, in the concluding verse of the only chapter of the last epistle, dominion and power, glory and majesty, should be ascribed to Christ, not only as the Saviour, but also as God. For, as he is the only Saviour, so also is he that only God who is so called; for there is no God in heaven or on earth, that is a Saviour, besides him.

REVELATIONS.

TEXT CXC VIII.

Chap. i. ver. 5, 6.

“ And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and

the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”

In these verses glory and dominion, for ever and ever, is ascribed unto Christ; and also the Almighty power of cleansing us from every sin through his own blood.

Now, can these things be ascribed to a man—would his blood, or the blood of bulls and of goats, and the cattle on a thousand hills be a sufficient offering for the sins of men. Would the sacrifice of all Jehovah’s hosts cleanse away a single sin?—no; nothing but the blood of Christ, the all-cleansing blood of Jesus, can wash away our sins through faith in his mighty name. If the blood of Christ, therefore, has such a powerful effect, can we suppose it to have flowed through the polluted veins of mere man; the idea is absurd.

TEXT CXCIX.

Chap. i. ver. 7, 8.

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced

him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

In these verses, Christ's coming to judgment, and his being that Almighty who is to come, is particularly alluded to. I am the First and the Last; if Christ is the First, he must have existed in the beginning with God, and, therefore, is God.

TEXT CC.

Chap. i. ver. 17, 18.

“ And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the First and the Last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

Here Christ saith, I am the First and the Last, and as such, is one with that God who saith, I am the First—I also am the Last, and besides me there is no God. In a subsequent part of the text, he also saith, I have the keys of hell and of death, the possession of which denotes power, as having

the keys of any place, denotes that such place is the property of him who holds them. So the power which Christ possesses must be almighty, for were it otherwise, how could he keep in subjection the dark legions of hell. As the First and the Last, and the Living One, Christ exercises almighty and omnipresent power, and all the united concentrated power of death, hell, and the grave, could not stand before the wave of that hand filled with the fiat of Omnipotence.

TEXT CCI.

Chap. ii. ver. 8.

“And unto the angel of the church in Smyrna write; These things saith the First and the Last, which was dead, and is alive.”

God is the First—Christ is the First he also is the Last; therefore, besides him there is no God.

TEXT CCII.

Chap. ii. ver. 23.

“And all the churches shall know that I am he which searcheth the reins and hearts: and I will

give unto every one of you according to your works."

In I. Kings, chap. viii. verse 39, Solomon addresses God thus: "For thou, even thou only, knowest the hearts of all men;"—Peter says: "Lord, thou knowest all things;"—Paul says, that the "Word of God is quick and powerful, being a discerner of the thoughts and intents of the heart; all creatures being manifest before him;" and Christ himself says: "I am he that searcheth the reins and the heart;" from all which testimony it is clear, that the person alluded to throughout, is that self-same Lord and Christ, who will search the heart in judgment, and make manifest its secret counsels.

TEXT CCIII.

Chap. iv. ver. 10, 11.

"And the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

That Christ was the Lord before whom the elders fell down and worshipped, is evident from the fact, that he whom they worshipped was the Creator, by whom, and for whose pleasure all things were made.

In the epistle to the Colossians we are told, that by and for Christ were all things created that were made. From this it naturally follows, therefore, that either Christ was this Lord alone, whom the elders worshipped, or that this Lord was the Deity in which existed the Elohim Creators. One of these inferences must follow of necessity, consequently, which ever way we take it, Christ must either be this Lord or one with him; for he it was, by whom, and for whom, all things visible and invisible were created. If we reject the last inference and hold fast the former, then we must believe that Christ, as the sole Creator, is receiving divine worship in the midst of the throne; that the elders and hosts of heaven are paying adoration to him. And that he, as the sole Jehovah, is receiving that honour, glory, and praise, from those before the throne, which the Father himself apparently does not receive. Christ, therefore, as the alone Jehovah, receives the sole praise and adoration of the hosts of heaven—and as the sole Jehovah receives that divine worship, which only

as Jehovah, is his due. Therefore, either with or without his Father, Christ is here recognized and worshipped as Jehovah the Great First Cause of All.

TEXT CCIV.

Chap. v. ver. 13, 14.

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.”

Here we have, indeed, the glory of the Lamb displayed; angels, and elders, and all creatures, give unto him the self-same worship and honour, as is given unto the Eternal God. Here the commands of the Father are obeyed in all their fullness, that all should honour the Son, even as they honour the Father. Here all that is ascribed to God, is ascribed to Christ; here does the Man, Christ Jesus, show himself as the fellow of Jehovah of Hosts; here does he show himself as the

Father's beloved Redeemer, the equal with him in honour, power, and praise. Is it the mere Man that is here the object of creation's praise? Is it the fellow of angels that they bow before, and worship? No; but it is their God, their only Master, who, with the Father and Spirit, receives their honour, and their praise.

TEXT CCV.

Chap. xvii. ver. 14.

“ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.”

Christ has here a title given him, which sets him far above all beings in heaven and in earth; as King of kings, he is above all kings; and, as Lord of lords, over all lords. If not the Father's equal, therefore, he must be his superior; for, as the Father is nowhere called the King of kings, so, Christ, as King of kings, is his King, and as Lord of lords, is his Lord. As King of kings, therefore, Christ is God, and must either be the superior or equal of the Father, as one with him in all things.

TEXT CCVI.

Chap. xix. ver. 11—16.

“ And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head were many crowns; and he had a name written that no one knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

In our text, Christ is called the Faithful and True; and is said to judge and make war in righteousness; prerogatives which can only belong to God, he being the Faithful and True, and the Holy One, who judges and makes war in righteousness; and as Christ is said to do likewise, he must be the Most High God.

“His eyes were as a flame of fire, and on his head were many crowns.” In Daniel we are told, that the eyes of the Ancient of days, were a flame of fire, and on his head were many crowns, this, as in the case of Christ, was emblematical of that rule, which he swayed over all kingdoms, tribes, and tongues, as King of kings, the manifested God.

“And he had a name written that no one knew, but he himself.” As Unitarians agree with us, in reading, “no one,” instead of “no man,” I have thus placed it in our text, it being the correct reading. It has hitherto been urged by Trinitarians against their opponents, that this excludes the Father from the knowledge of the name of the Son. And this they do, as in opposition to that brought forward by Unitarians, of the ignorance of the Son, respecting the time of his coming to judgment. This, it must be allowed, is all fair in argument, but it does not throw the slightest glimmering of light, with respect to the *unknown name*. It is folly to say, that the Father himself was ignorant of this name; it is as foolish to assert, that the Son knew not the day of his coming, only the Father: for, is it not written, “no man knoweth the Son, but the Father; neither knoweth any man the Father, save

the Son, and he to whomsoever the Son will reveal him ;” from this, we see the perfect knowledge which the Divine Two have, in regard to one another, and the things belonging to Deity : and can we suppose, that there is a thing, even a *name*, or an *hour* approaching, which is unknown to either ? the words confute opposition, for are not the Son and the Father One ? My opinion is, therefore, that this *name*, although unknown to every creature, was not so to God ; and that this name was the INCOMMUNICABLE name JEHOVAH !

That name was unknown to all, for who, by searching, can find out God—who can understand Jehovah ? Christ’s name Jehovah, no one in heaven or on earth knew, but he himself ; for who hath the knowledge of his name ? what understanding hath found him out ? who within infinity’s bounds, and creation’s laws, hath knowledge of our God ? This name, therefore, is none other than Jehovah, a name which none but the Great King himself could understand ; a name which, although unknown to every creature, is a part of his existence who is, who was, who is to come—Jehovah. He, whilst on earth, revealed not that name to any, but declared that it was a Being whose mercy was such, that if even by the death

of the cross (accursed by the law) he could save man, that he would undergo the penalty, and henceforth the Saviour was a part of the unknown name Jehovah.

“And he was clothed in a vesture dipped in blood, and his name is called the Word of God.” Christ is here again called the Word of God, and as the Word, was in the beginning with God, and was God.

The armies of the living God follow Christ as their lawful Lord and Master. They follow him to victory, triumph, and honour; ascribing unto him as the Lamb who died and now liveth for evermore—majesty, honour, power, glory, and praise, for ever and ever. And his name was not only the Word of God, but King of kings and Lord of lords. As if proclaiming, that as the universal Monarch, he went forth followed by the armies of creation; on his head was the symbol of his royalty, the boundless immensity of his kingdom. We have, therefore, in this text Christ called the Word of God; the King of kings and Lord of lords; the Leader of Heaven's Hosts; the One, whose name is *Jehovah*.

TEXT CCVII.

Chap. xx. ver. 11, 12.

“ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works.”

Christ, the judge of the world, is this God who sat upon the great white throne, at whose appearance the heavens and the earth fled away ; and all tongues, tribes, and nations, confessed before their God.

TEXT CCVIII.

Chap. xxi. ver. 6, 7.

“ And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.”

Christ here directly and implicitly calls himself the Alpha and Omega, God. He will be a God unto his people, and no other God shall they ever know besides him. He alone hath of the waters of life to bestow ; and as none but God has that in his power, so Christ, as the Alpha and Omega, the beginning and the end, the possessor and giver of Eternal Life, the God of his people, is truly the Most High God.

TEXT CCIX.

Chap. xxi. ver. 22, 23.

“ And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.”

This text places it beyond dispute that God and the Lamb are one, and being the same, are consequently equal ; for the light and glory of God and the Lamb are one ; the glory of God did lighten the city, the Lamb being the light thereof. From this, therefore, it is evident, that, as the Lamb was the light of the city, and as it was God’s glory that did lighten it, the Lamb must be

the glory of Jehovah, and that eternal light which shall for ever lighten the streets of the New Jerusalem.

Having brought to a close my remarks on the texts to be found in the Old and New Testaments, in which the Godhead of the Son, and the Deity of the Spirit are exhibited; in which the glorious doctrine of a Triune God, shines forth, clear as a noontide sun; it only remains for me to express a hope that all those who may have honoured me, by perusing those pages, will rise from the task fully convinced that Jesus, as the Christ, is the only begotten of the Father, God and Lord of All; that the Spirit is neither an attribute nor a creature; but, as the Searcher of the deep things of God, is God himself, the One in the Triune. And to the God, existing in Triune majesty and glory, Father, Son, and Spirit, be ascribed all honour, glory, majesty, and praise for evermore. Amen.

END OF THE TRINITARIAN TEXTS.

UNITARIAN TEXTS.

DEUTERONOMY.

T E X T I.

Chap. vi. ver. 4.

“Hear, O Israel: The Lord our God is one Lord.”

This text, according to Unitarians, declares the oneness of the Deity in regard to person, and they consequently point to it as the ground of that grand and noble truth, that Jehovah is One.

This verse unquestionably proves that God is One; but in what part of Scripture is it stated, that God the Father alone is this one God, or that the Son and Spirit are not included as this one God? I call upon Unitarians to point it out: if they fail in so doing, they can, with a very bad grace indeed, declare that the Father is this One, the Most High God; for, why may it not be the Son, or the Spirit, or the whole Three united? Why cannot the Deity exist in Three as well as

One? What reasons—aye, what philosophical, logical reasons—can they bring forward in support of a contrary doctrine? Can they prove, even with the aid of all their philosophy, that it is against reason, that it is contrary to reason; that it is, in fact impossible for three persons to partake of one nature. No; and if this nature is equally divided amongst three, must not each of these three equally partake of all the attributes and perfections belonging to such nature, and by so doing, are not they all equal, *one* in the Infinite Essence of the Deity. So the Father, so the Son, and so the Spirit, are One in the participation of the Divine Essence, and as such, we may conclude our observations on this text, in the words of the inspired writer, “Hear, O Israel; Jehovah, our Elohim, is One Jehovah.”

NEHEMIAH.

TEXT II.

Chap. 9. ver. 6.

“Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein,

the seas, and all that is therein, and thou preservest them all ; and the host of heaven worshippeth thee.”

The Unitarian who selected this passage, as one tending to support his side of the question, has not much to boast of in point of discretion. Indeed, I am rather inclined to think that it has been one selected at random for the want of a better. It is here said the Lord is One ; from whence it is argued, that the Father alone is this One Lord. Now, as we have before stated, we fully agree with them, that the Lord is One. Nothing, in fact, but the want of our reason, could make us say the contrary. But, our opponents may say, you acknowledge the Lord is One ; but do you agree with us, that the Father alone is this One Lord ? Our reply in that case would be, No, we do not agree with you, that the Father alone is the One Lord ; but we agree with Scripture, which plainly asserts the existence of Three in that Eternal One. But further, if this Lord is but One person, and not Three persons One Being, then he is not the Father but the Son ; for, we are expressly told, that, “ By the Word of the Lord, were the heavens made, and all the host of them by the breath of his mouth ;” “ All things were made by him, and without him was not anything made that was

made ;” “ By him all things were created that are, whether they be thrones or dominions, principalities or powers ;” all these things were created by and for the Son of God. He, therefore, as the Creator of heaven—even of the heaven of heavens—is this One Lord, who alone is the Lord God of Israel. In declaring this Lord to be the One God—the only person who is God—Unitarians exclude the Father, who is God, and crown the Son, the only true God, to the entire exclusion of every other who claims to be God : it, therefore, follows, that either this Lord, who is Lord only and alone, is the Three Persons comprised as the One God, the Creating One ; or he is the Son, who as the sole Creator, is Lord alone, even to the exclusion of the Father himself. On the whole, therefore, this text no longer furnishes a pretext for Unitarians maintaining the doctrine of the sole Deity of the Father, seeing that it either includes the Son, as the One Lord, or maintains him to be this *Lord alone*, as the Creator of heaven, even of the heaven of heavens.

ZECHARIAH.

TEXT III.

Chap. xiv. ver. 9.

“ And the Lord shall be king over all the earth : in that day shall there be one Lord, and his name one.”

Unitarians infer from the words of this passage, that a day will come, in which the Father shall be recognised by all as the one Lord ; but the evident meaning of the whole passage is this, that a day shall come, wherein idolatry and all worship of false Gods, shall be entirely abolished, and the Lord our God who is at present known as the Judge, the Saviour, and Sanctifier, shall be known only as Jehovah, the One God. And that from henceforth all Creation's works shall do him honour and praise, by the one name Jehovah, whereby it is his pleasure to be called, and by which name all people shall know their King, and shall worship him as such : and throughout the renewed earth, from whence sin and every evil hath been purged, shall be heard songs of praise to the One Lord Jehovah, and all shall declare to one another the glorious truth, that Jehovah alone is One.

MALACHI.

TEXT IV.

Chap. ii. ver. 10.

“Have we not all one father? hath not one God created us?”

These words, our opponents assert, imply that there is but one Father, and one God, even the God and Father of our Lord Jesus Christ. But the fallacy and empty sophism of the above argument, I shall immediately show. There are two things here to be considered—First, have we not all one father; and secondly, hath not one God created us? In the first place then, the prophet, in order to show the Jews the folly of causing strife amongst brethren, called to their remembrance, that they were all brethren; and, in doing so, addressed them in the words of the text, “Have we not all one father,” even Abraham. That this explanation will, in all likelihood, meet with the manifest disapprobation of Unitarians, is almost certain; for they pretend that this Father is no less than the Father God. Christ, when he addressed the Jews, called Abraham their father;

he says, "Your father Abraham," which shows, that both Christ and the Jews regarded Abraham in the light of that great father, from whom sprung the tribes of Israel. In further proof that the prophet meant Abraham, it is to be remarked, that if we understand the Father to mean God the Father, then this God Creator is Christ, so that there are two Gods according to Unitarians, God the Father, and God the Son Creator.

But, even allowing the Unitarian interpretation to be correct, I can not perceive how it affects the question in the slightest; for they say, that they have but one Father; we say the same. They say, this Father is God; we say the same. They say, that this Father, who is God, is the only true God—the alone God, besides whom there is none; our only heavenly Father, to whom we pray, as the only true God and Saviour; and we, in very truth, say the very same; so that they only bring forward that, in which both parties are agreed, viz., that this, our heavenly Father, is the only true God—the alone Jehovah—to the entire exclusion of every other person, being, or thing. Secondly, the prophet says, "Hath not one God created us?" We also do acknowledge this simple truth, that by the power of one God, were we and all things created; and that, besides

this creating God, there exists no other. What more concessions do Unitarians require of us? We do acknowledge and believe, that all have but one Father, and one Creator, even God, and him alone. None other is our Father, none other is our God, but he, who bears the name of the One Jehovah.

Quibbles, and sophisms, and metaphysical arguments may be brought to bear upon many points, but where is the sophist, the logician, or the philosopher, who can argue against this sublime, this lovely, this heavenly truth, that the Lord our God, the Lord is One.

END OF THE OLD TESTAMENT TEXTS.

ST. MATTHEW.

TEXT V.

Chap. vi. ver. 9. 10.

“Our Father which art in heaven, hallowed be thy name. Thy kingdom come.”

This prayer given by Christ to his disciples, as a specimen or model of prayer, is said, by Unitarians, to have been used by Christ himself. But until proof of this is produced, I must be excused for not receiving it as the infallible truth of inspiration. But that this prayer was directed, not by Christ, but, by his people to the Triune God, is evident from the words of the first petition, “Thy kingdom come.” What kingdom, of what nature, of what name, of what use is that kingdom, the coming of which we are so anxiously praying for? Can Unitarians describe its nature, its bounds, its properties, its use? if not, surely it is egregious folly on their part in praying to the Father that

his kingdom may come ; a kingdom of which they never heard, and about which they absolutely know nothing. It cannot be that everlasting kingdom, where believers are to dwell in endless joy—no, for that kingdom is only known to us, as the everlasting kingdom of our Lord and Saviour Jesus Christ. And thus having seen the anti-scriptural notion of the Unitarian commentation on this prayer, it leads us to that conclusion, which every one who repeats this prayer in sincerity of heart must have come to long ago ; that in praying that our Father's kingdom may quickly come, we pray that Christ the Mediator's kingdom, may come, that with him, in it, we may inherit everlasting joy.

TEXT VI.

Chap. xix. ver. 17.

“ And he said unto him, Why callest thou me good ? there is none good but one, that is, God.”

Unitarians argue from this verse, that God the Father alone is the person meant by Christ as the only good God, to the entire exclusion of himself and Holy Spirit. Because Christ says, there is none good but God only, they assert that he is not

good, assuming, in the first instance, that Christ is not God. Now this assertion of theirs and their reasoning from it is the most decisive proof of the incorrectness of Unitarian reasoning. For, first, they assume that Christ is not God, then they say, therefore he is not good; because he is not good, they argue that he is not God. Or, Christ is not God, therefore he is not good—Christ is not good, therefore he is not God. What a beautiful specimen of logical accuracy we have here displayed to our admiring view—how cunning, how soul-exciting is this grand display of Unitarian reasoning! Christ is not God, therefore, he is not good; Christ is not good, therefore he is not God. Oh, the height and the depth of a Unitarian's mind; it does indeed pass all understanding.

If Christ was not God, he unquestionably could not be called good. But as I have already proved him to be God, therefore he is good; for this text in nowise denies Christ's Deity. He says, God only is good; but what has that to do with Christ's goodness, or Christ's Deity? We say God only is good; but does that imply that Christ is not God, and therefore not good? Christ did not say, I am not good, God only is good; therefore, it follows, that there is nothing in the words of our text, to raise within us the slightest doubt, with

regard either to the Deity or goodness of Christ. But, after having, as we fancied, refuted the Unitarian notion, as aforesaid, we are met with a set of new arguments, kept as a sort of reserve, in case the former should give way ; a precaution founded on prudence, for the arguments of Unitarians are frequently based on ground so untenable, that they are found to give way at the first assault of an opponent.

First then, Unitarians tell us, that the words in the Greek, cannot be admitted as signifying a Being, but only a person ; that EIS, ONE, being in the masculine gender, therefore, signifies only a person, not a Being. But if we follow the Greek translation literally, the verse will read thus, “ There is none good but the one God, instead of the present reading, “ There is none good but one, that is God.” As long, however, as Unitarians can make anything of the received translation, they will take little pains to examine the original. But, lest it may be thought that they have obtained any, even the slightest advantage, over us here, I beg to refer to the 23rd chapter of this gospel, 10th verse, in which we read, “ Neither be ye called masters ; for ONE is your Master, even Christ,” (John iii. 13.) “ which is in heaven.” Here, then, we have this much debated word ap-

plied to Christ; and, therefore, according to Unitarians, Christ, in having this word, EIS, applied to him, is our only Master, whom only we should serve—to whom only we owe obedience, as the One Lord and Master.

Thus, upon the very ground chosen by our opponents, we have defeated them with their own weapons; and thus we see, that if this word, EIS, is considered as applicable only to a person, Christ, in having it so applied to him, is our Master, and Lord, to whom only we owe obedience as his servants, who wait upon him, obeying his commands; and as none other is our Master and Lord but God, so Christ as our Master and Lord, is the One God, to the entire exclusion of every person, being, or thing.

Thus this notable text, on which Unitarians rest their hopes of salvation, on which they partly build their doctrine, and from which issues their notes of defiance to an astonished world, has—on being thoroughly examined—been found to contain nothing more than this simple assertion of Christ's, *that there is none good, but the One God*, which all maintain, which all uphold, which none deny.

TEXT VII.

Chap. xx. ver. 23.

“To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.”

This verse has been frequently selected by Unitarians, to show the limited power and authority of Christ, compared with the Father; and from this infer, that as Christ possesses only limited power and authority, therefore, he cannot be the equal and fellow with him, whose power is unlimited, and whose authority is over all.

The argument is plausible enough, but still it is not of that importance which our opponents seem to attach to it: for, if we search the Scriptures, we shall find that the power of the Son is as great as that of the Father, and that Christ possesses as much power to bestow honours and gifts on his followers, as the following extracts will show:—
 “He that believeth on me, shall have everlasting life, and I will raise him up at the last day;”
 “This day shalt thou be with me in paradise;”
 “To him that overcometh, will I GRANT TO SIT DOWN WITH ME ON MY THRONE, even as I also overcame, and am sat down with my Father, on

his throne." These passages, in which Christ distinctly tells us, that he and the Father occupying the same throne, had equal power with regard to the bestowal of everlasting life, and everlasting happiness in his blessed presence above, are far more than sufficient to combat, with success, any argument which Unitarians may bring forward in support of their doctrine. Without further comment, therefore, I shall conclude my remarks on this verse, by contrasting a few of those passages, which Unitarians imagine is their stronghold, with others of an opposite tendency, which, to every candid reader, and every searcher after truth, will at once, convince them that Christ must have had two natures, the Divine and Human, or the passages now about to be quoted, would lead us at once to reject those Scriptures on which we found our grounds of everlasting life. And in order to make them more distinct, I shall mark with an H, those which refer to his Humanity, and which Unitarians claim as their own: and those with a D, which refer to his powers and nature as God.

H. Matthew, chap. xxiv. ver. 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

H. Mark, chap. xiii. ver. 32. But of that day, and that hour knoweth no man, no, not the angels

which are in heaven, neither the Son, but the Father.

D. Revelation, chap. xix. ver. 12. And he had a name written, that NO ONE knew but he himself.

D. John, chap. xxi. ver. 17. Lord, thou knowest all things.

D. Matthew, chap. xi. ver. 27. No man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

D. Revelation, chap. ii. ver. 23. I am he which searcheth the reins and hearts.

H. Matthew, chap. xx. ver. 23. To sit on my right hand and on my left is not mine to give.

H. John, chap. viii. ver. 28. I do nothing of myself.

D. John, chap. x. ver. 28. I give unto them eternal life.

D. John, chap. xi. ver. 43. Lazarus, come forth.

D. Revelation, chap. ii. ver. 23. And I will give unto every one of you according to your works.

D. Revelation, chap. iii. ver. 21. To him that overcometh, will I grant to sit with me in my throne.

H. Timothy, chap. ii. ver. 5. The Man Christ Jesus.

H. John, chap. xiv. ver. 28. For my Father is greater than I.

D. John, chap. x. ver. 30. I and my Father are One.

D. John, chap. viii. ver. 58. I AM.

D. John, chap. i. ver 1. In the beginning was the Word ; the Word was God.

D. John, chap. xx. ver. 28. My Lord and my God.

D. Revelations, chap. i. ver. 18. I am the First and the Last.

D. Revelation, chap. xix, ver. 16. KING OF KINGS, AND LORD OF LORDS.

D. Colossians, chap. ii. ver. 9. For in him dwelleth all the fulness of the Godhead bodily.

D. I. Timothy, chap. iii. ver. 16. God was manifest in the flesh.

D. Jude, chap. i. ver. 25. The only wise God our Saviour.

D. John, chap. i. ver. 3. By him were all things made that was made.

H. John, chap. vi. ver. 57. I live by the Father.

D. John, chap. i. ver. 4. In him was life.

D. John, chap. xi. ver. 25. I am the resurrection and the life.

D. John, chap. xiv. ver. 6. I am the way, the truth, and the life.

D. John, chap. v. ver. 20. The true God and eternal life

H. John, chap. viii. ver. 15. I judge no man.

D. Revelations, chap. ii. ver. 23. I will give unto every one of you according to your works.

D. John, chap. v. ver. xxii. All judgment being committed unto the Son.

These are a few of the passages which bring forth a war of words, through the ungodliness of men, who, denying the Lord's Christ, wrest these passages to their own destruction.

TEXT VIII.

Chap. xxiii. ver. 9.

“And call no man your father upon the earth: for one is your father, which is in heaven.”

The word ONE being again applied in this text, the Father, according to Unitarians, is alone our Father, exclusive of the Son and Spirit. But as we have already shown, that this word is ascribed to the Son as well as to the Father, making each the sole God in their turn; we have only further to remark, that the Father alluded to here, is the Divine Three, who only is known in heaven as the One God.

TEXT IX.

Chap. xxvi. ver. 42.

“He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”

From this, Unitarians would fain make us believe that because Christ prayed, he therefore could not be God. But we beg to call their attention to the fact, that whilst he prayed for strength, it was so as the suffering man, the God-man laden with his people's sins.

He prayed for relief, from the terror of the grave, hell was around him, and hell's great chieftain knew, that if the Nazarene accomplished his purpose, that his kingdom was at an end, and that henceforth he would be that captive led forth by Christ, on his ascension to his Father's home. Christ then, the Man of Sorrows, overpowered with the transgressions which he bare, and the expiatory sacrifice about to be accomplished, prayed visibly before his followers, for strength to his wearied frame. It shows us fully the weakness of humanity, and that although the humanity of the Saviour was free from sin, and the pollution which flows through every man, still the weakness

natural to humanity, overpowered the man Christ Jesus, and, in the agony of the moment, his nature claimed strength from a mightier power; for he knew that there was a stronger than he, even the Father, who was greater than him.

This text, I will allow, is the strongest proof of the Saviour's humanity that can be brought forward by Unitarians; and yet, what are we informed by it? Why, neither more nor less, than that Christ was really Man; had, in truth, a human soul and body, that could feel the woes and anxieties, and cares of humanity, and that in distress sought for the aid of a higher principle, in order to sustain it.

ST. MARK.

TEXT X.

Chap. xii. ver. 29.

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord.”

Unitarians affirm that in this verse, Jesus Christ teaches the existence of one Principal, one Person

who alone is God, even the Father. This we have before refuted in our first text, and again conclude, by asserting our firm belief in the oneness of the Indivisible Godhead.

TEXT XI.

Chap. xiii. ver. 32.

“ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

From the time of Arius to the present, this text has rung in the ears of the Christian world, as the death-knell of the cursed heresy of the Trinity.

We are told that this passage proves the deficiency in knowledge of the Saviour, there being some things which he was ignorant of; and consequently, he could not be Omniscient, and thereby God. Behold, cries the Unitarian, the ignorance of the Trinitarian God; behold the mere humanity, the human knowledge, of Christ the Mediator; He, whom Trinitarians exalt to a seat on the Creator's throne, whom they worship as God, and honour as such! Behold, the boundless knowledge, the searching Omniscience of the

Trinitarian King! I KNOW NOT THE HOUR!— Does not that convince us all of the mere humanity—the circumscribed knowledge of the lowly Jesus? There is none good but the One God; this God alone knoweth all things.

Trinitarians, on the other hand assert, that the declaration in the text, refers only to the human soul of Jesus; but that in his higher nature, he was Omniscient. That it must be held to refer to his human knowledge, is evident from the numerous passages, which ascribe the boundless knowledge of Omniscience to him. What other meaning can be attributed to the words of Christ himself—“No ONE knoweth the Son but the Father; neither knoweth any one the Father, but the Son;” “As the Father knoweth me, even so know I the Father.” We are told in Scripture, that Christ was in all things like unto his brethren, yet without sin. Now, would this have been true, had he not possessed a portion of our ignorance? Had he not, as Man, been ignorant, like other men, we should have very naturally doubted whether he had really a human soul, or whether it was not rather a part of the Divine Spirit living within him. And it might be very well supposed, that Christ, being unwilling to satisfy the curiosity of every one, that chose to put questions to him,

and particularly, as regards the subject in question, chose rather to show forth the ignorance of his humanity, than answer a question, which it was his pleasure should remain unanswered. On the whole, therefore, we may, with the apostle Peter say, as regards Christ, as Son of God, "Lord, thou knowest all things;" whilst, as Son of Man, we must admit, that there were things which it was not his business to unfold, they not being a part of that message, to deliver which he became man, and, with that nature, became subject to man's limited knowledge and wisdom; so that, although as Son of God, he knew God, and comprehended his infinity and boundless Omniscience, and, as Son of God, was known only to that God who could comprehend the Omniscient mind of the Son; still, as Son of Man, he was ignorant of that hour, in which the dead were to be raised in him, through the blast of the Archangel's trump.

ST. LUKE.

TEXT XII.

Chap. xxii. ver. 43.

"And there appeared an angel unto him from heaven, strengthening him."

From this it is argued, that Christ cannot be God, seeing he was unable to give that strength unto himself, which was necessary for the sustaining of himself throughout his agony; and that being strengthened by an angel, showed his inferiority to such. But, as this doctrine does not chime with the Arian notion of a super-angelic being, we hope they will assist us in overthrowing Socinians. But, as some affirm that they will rather allow any interpretation, than cause strife between brethren, I shall add, that we do acknowledge Christ to have been inferior to the angel, as man undergoing the penalty of Divine wrath for sin; further we do not go.

ST. JOHN.

TEXT XIII.

Chap. i. ver. 18.

“No man hath seen God at any time.”

Therefore, say Unitarians, Christ is not God.

If this reasoning is good for any thing, they may undertake to prove that God is not God. Jacob says, I have seen God face to face; but Unitarians say it was not God that Jacob saw.

Moses saw the God of Abraham, of Isaac, and of Jacob; but, according to Unitarians, the God whom Moses saw was not God.

God told Moses that he alone was Jehovah; but, according to Unitarians he was not.

The God who appeared unto the prophets, was not God, could not be God according to the Unitarian hypothesis; for, according to them no man hath seen God at any time, so that Moses and the prophets being men, could not have seen God. You thus perceive the absurdity of Unitarian objections to Christ's Deity. For this God when he appeared unto men, did clothe himself in a form as man that their eyes might behold; so that Christ, although God, was seen of men, but the celestial brightness of the Divinity was invisible unto them; and thus the remark that no man hath seen God is correct, for God, no eyes hath beheld, but that form in which he dwelt has been, and we know and believe that this was very God.

TEXT XIV.

Chap. v. ver. 19.

“Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do

nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise."

Unitarians maintain from this passage, that Christ is inferior to the Father in power and authority, and consequently not God the Father's equal.

When Christ saith that he can do nothing of himself, but what he seeth the Father do, it must be understood of his person as Man, and also more particularly of his office as Mediator the Sent of the Father; he saith also, my Father governeth me in all things, but that must be solely in regard of his office as Mediator, and Sonship as Son of Man. But when he saith "as the Father worketh so I work," he proclaims his sovereign independence, power, authority, and Godhead—for what creature can work the works of God? who can compare himself with the Almighty as fellow-worker.

TEXT XV.

Chap. v. ver. 30.

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

From these words it is inferred, that as the Father giveth Christ the power to act, the Father alone must be the Most High God. But there are two ways in which these words may be considered—first, as regards his Humanity—and secondly, as to his Divinity. First then, in his human character Christ could do nothing but by the power of the Father. And as to his Divinity, he can do nothing but with the Father, for he says, “I and my Father are One.” “I am in the Father, and the Father in me.” “What the Father doeth, these things doeth the Son likewise.” “As the Father works so I work.” From all which it is evident, that neither he, or the Father, could work separately, they being One, having the same Almighty power. Thus we perceive the correctness of our Saviour’s language, both as regards his Divinity, and Humanity. For, as the Father worketh, and performeth mighty wonders, so doth the Son work, and perform mighty wonders also.

TEXT XVI.

Chap. xiv. ver. 16.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.”

As the Son prayed the Father for the Comforter, Unitarians say, therefore, he cannot be God. But, that the Son had the power to send of himself is evident, from the following passage: "But when the Comforter is come, whom I WILL SEND UNTO YOU, FROM THE FATHER, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." From this, we see the folly of arguing from our text, the non-Deity of the Son, seeing that there is, in another verse, the fullest proof held forth of the power of the Son, in sending the Spirit, without a PRAYER to the Father, from whom all blessings flow unto men, through the Son's salvation, and the Sanctifying influence of the Spirit; thus making manifest that power and Godhead, which from eternity existed in him, God in Christ, Christ in God, all in all, God over all worlds, blessed for ever.

TEXT XVII.

Chap. xiv. ver. 28.

"My Father is greater than I."

From this text it is argued, that the Father alone is the Most High God. If these words were

applicable to Christ, in his highest capacity, and being, then the Father alone would be the Most High God. But, as the words refer to our Saviour as Man, they cannot in the least affect the doctrine of his *Divine nature*. Christ, therefore, as Man, is inferior to the Father, but as God, is his equal, the uncreated One, who alone is all and in all, and who filleth all things as Jehovah's equal, and Jehovah's self.

TEXT XVIII.

Chap. xvi. ver. 23.

“Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.”

From whence it is argued, that Christ cannot be God, because he shows his incapacity to answer the prayers of his followers; an argument which amounts to this, that if Christ was able to answer the prayers of his people, he would be God; but since he is not able to do so, he, therefore, is not God. If I show, therefore, that he was not only able to answer, but did answer the prayers of his people, Unitarians, according to their own doctrine, must admit that Christ is God.

And can any stronger proof be adduced than the following : “ If ye shall ask anything in my name, I will do it ;” “ Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” Do not these texts show his capacity and power to answer our prayers, and to supply our every want ; and consequently, according to all parties, show that he is God—even the Most High God—who listeneth to the prayers and supplications of his people.

TEXT XIX.

Chap. xvii. ver. 1, 2.

“ These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come : glorify thy Son, that thy Son also may glorify thee : As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

On this passage an argument has been founded, that as Christ received all the power he possessed from the Father, he, as a natural consequence, must be inferior to the Father, the Father alone being the Most High God.

Christ, in having power bestowed upon him

over all flesh, must have had within himself the necessary materials, or attributes, or principles to constitute that power, when once in his possession ; and, as such power requires Omnipresence, Omniscience, Justice, Mercy, &c., &c., he must have these also ; and, as these are things which God himself cannot bestow, so Christ had them existing in himself, and from this, was competent to undertake the control of that Mediatorial kingdom, in which all flesh existed, he having the means within himself for the governing and the proper ordering of events therein. It was thus he received the power—he being appointed specially of the Father, as the sole ruler of that kingdom in which he acted so prominent a part. The meaning of the whole, therefore, is merely this, that the Father appointed the Son as Governor or King over this world—the Mediatorial kingdom—that he, in appointing him such, resigned all authority himself therein, even the authority of judging any man ; and, in doing so, he gave all this power to the Son, whom, he hath declared, shall judge all flesh in righteousness, being the true God, discerner of the thoughts and counsels of the heart. We see, therefore, that this mighty mountain of Unitarian strength, hath not brought forth even a *mouse*, there being nothing found therein

but Unitarian twaddle. Christ, therefore, we see constituted over all flesh, with power from the Father to judge, to reward, to condemn, to give eternal life, as the True God, and Eternal Life. Let us, therefore, honour and glorify that Son, to whom the Father hath given all power over us: to whom we are to look for our salvation; in whom are centred all our hopes, and whose power over all flesh shall either be to our justification unto life eternal, or to our condemnation into the regions of blackness and darkness for ever. And may he so exercise that power, that all hearts may expand with love towards him, the film being removed from every eye, and the doubt from every heart, that our work of faith may be strengthened in him, who is our all in all.

T E X T X X.

Chap. xvii. ver. 3.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

As Christ here calls the Father the only true

God, Unitarians, therefore, assert that he is not God, or one with God, the Father alone being the only true God.

But that this is not the real import of the passage I shall endeavour to show. True it is that Christ calls the Father the only true God, but it is equally true, that this does not exclude either himself or the Holy Ghost from the Godhead, as has been asserted, but merely shows that the Father is God, to the exclusion of all false gods or idols. The words of the text sufficiently prove this. In this passage Christ unites the whole Godhead in the person of the Father. In speaking of the Father, the Apostle Paul calls him the King eternal, immortal, and invisible, but he could have had no intention of excluding the Son; for in speaking of him, St. Paul styles him the King of kings and Lord of lords, who dwelleth in that light which no man can approach unto. Nothing can afford stronger proof of the unity of the Father and the Son than the passages alluded to. In fact, the Deity of the Son is expressed in even stronger terms than that of the Father. The latter is called the King eternal, immortal, and invisible; the former, the King of kings and Lord of lords, who dwelleth in the inaccessible light of the Deity. From this we

perceive that though there are some parts of Scripture which seem to exclude the Son from the Godhead ; there are others which also seem to exclude the Father, or make the Son his Lord and King, as King of kings and Lord of lords.

TEXT XXI.

Chap. xvii. ver. 20—22.

“ Neither pray I for these alone, but for them also which shall believe on me through their word ; That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them ; that they may be one, even as we are one.”

From these words it is asserted, that that oneness which subsisted between Christ and the Father, was nothing more than that which subsists between Christians ; and that, therefore, the Father is still the alone Most High God.

This argument, our opponents imagine, is founded on a rock ; but, examining the foundations, we at once perceive it is founded on nothing but sand, and fettered round and round with the most petty

sophisms ; in fact, the very arguments they have brought forward to prove the truth of their assertion, proves something as opposite as north is to south, or east to west. They assert that Christ's union with the Father is nothing more than the bonds which bind all Christians together ; granted, that Christ is allied to the Father in the same manner, as all Christians are to one another.

THIS THEY GRANT ; THIS I SHALL PROVE.—Christians, in the first instance, are allied by the bond of nature. They are all of the same nature, and all partake of the properties inherent to such nature. Christ, therefore, as being allied to the Father in the same manner, is of the same nature, partaker of all the properties inherent to such nature, and being and having such, he is God, God over all, blessed for ever.

Christians, therefore, being of one nature, are one in all things ; one in mind, one in soul, one in love, in charity, in holiness, in justice, in goodness and truth ; and, being united in these, they are thereby united in One, being made *Perfect in One*.

Christ, therefore, in being one with the Father, in the same manner as Christians are one, is one with the Father in nature, in love, in holiness, justice, goodness, mercy, and truth ; one in mind,

one in all things; and as Christians, have all things common; so all Christ's is God's, and God's is Christ's; one as regards all things connected with Deity; Christ in God, and God in Christ, one Jehovah, the all-perfect, the only self-existent, eternal, immutable One.

Thus I have shown that Christ, in being one with the Father, in the same manner as believers are one, does, instead of destroying that oneness, cement it with a stronger bond of perfectness, being made Perfect in One.

And thus we see, that believers being one in Christ, that is, being one in his visible body, the church, they being members of that body, give us a faint notion of that oneness which subsists between the Father and Christ. And may he join us more and more in love towards him, that we may become more perfect in that oneness which cements Christ's body with believers; let us cast aside all heresies and divisions amongst us, seeing that every heresy, and every schism, and all dissent, but tears open the body of the Lord Christ, and crucifies him afresh, in the rending of that body of which we are the members. Let us, therefore, uphold the unity of that body; let us make manifest that we are one in him, remaining firm through trials and persecu-

tions, being assured that the Lord will come, and glorify himself in Israel.

THE ACTS.

TEXT XXII.

Chap. ii. ver. 22.

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know.”

The opponents of the Trinitarian doctrine affirm, that this passage shows that Jesus Christ is only man, that all the miracles performed by him, were wrought by the Father through him, and that Christ being called man in this particular instance, by the apostle Peter, shows him to have been but mere man. That Christ was man we at once acknowledge, and also that it was God, even the Godhead dwelling in him, that enabled the man Christ Jesus to perform his mighty acts and miracles. The apostle tells us no more, he mentions nothing of the Father, nothing of the Spirit, but

merely that it was the God in Christ as the Deity in the MAN Jesus, that performed all things.

TEXT XXIII.

Chap. iv. ver. 24, 29, 30.

“Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. And now, Lord, grant that signs and wonders may be done by the name of thy holy child Jesus.”

Because the apostles prayed unto God the Father, or God the Father and Spirit through Christ, Christ is not God say our opponents; or in other words, because Christ is the Saviour, the Redeemer, the Intercessor or Mediator, he cannot be God. For if Christ be any of these, we must apply to God, through him, for all our wants, for through him only can we obtain redress, and through his mercy and intercession, pardon for all our sins. We are commanded by the Father, to pray to him, through Christ, through whom alone he will hear us or listen unto our supplications. Unless we are clothed with Christ's salvation, and our souls cleansed in his precious blood, there is no redemption for us at the mercy-seat. We ask not pardon of Christ for Christ's sake, but we plead the

Father in his name, and offer up his sufferings and death, and his bearing of our transgressions as the atonement we offer for our justification at the bar of Infinite Justice. It is, therefore, through Christ, "by the name of the Holy Child Jesus," that we petition, in prayer, our heavenly Father.

The God to whom Unitarians pray, is according to their creed, the Creator of the heavens, earth, sea, and all things therein. Now, all things being created by and for the Son of God, he, therefore, as the joint Creator with the Living One, possesses the same attributes and power, and as one with him in creating, he also is one with him, as the Great First Cause, the One Jehovah.

TEXT XXIV.

Chap. x. ver. 40.

"Him God raised up the third day."

Because God raised up Christ from the dead, he cannot be God, say the non-believers in a Trinity, for if he had been God he could have raised himself. But that the power of raising from the dead was self-existent in him the following passage clearly shows; he says, "Destroy this temple (his body) and I will raise it up again."

Does this not proclaim aloud his eternal Godhead; does this not show forth that self-same might and power, which existed equally in the Father and the Son, as the One Jehovah from everlasting.

TEXT XXV.

Chap. x. ver. 42.

“And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.”

Our opponents pounce on this text as evidence that Christ, being ordained of God, cannot be God.

Christ was ordained from everlasting to be the judge of the quick and dead. From eternity he purposed within his own eternal mind to save this world by means of a Saviour, “lo I come to do thy will O God.” As the incarnate God, the man Christ Jesus was ordained a Saviour and Judge; and as the God who was in the beginning with the Father, he was the ordainer, the counsellor, the law-giver, whose eternal mind did foresee and decree all things; and as one of the Eternal Three he did, in the council of the Trinity, plan man’s redemption—offered himself as the Saviour God, the Messenger, and as such was ordained, in

council, as the judge of quick and dead; not as God was he so ordained, but in his capacity as Saviour, the Mediator between God and man, the *Man Christ Jesus*.

TEXT XXVI.

Chap. xvii. ver. 31.

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

From this verse it is inferred, that Christ was ordained of God, and being unable to raise himself from the dead, is consequently, not God. Having already proved the contrary, any further remarks on this text are unnecessary.

ROMANS.

TEXT XXVII.

Chap. xv. ver. 6.

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

This verse we are told proves, that the God and Father of our Lord Jesus Christ is alone the Most High God. But we answer, that although the Father is alone spoken of here, as God, this does no more exclude the Son, than the words, “the Word was God,” exclude the Father from the Godhead.

I. CORINTHIANS.

TEXT XXVIII.

Chap. viii. ver. 6, 7.

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge.”

From these words it is affirmed by dissenters from Trinitarianism, that there is but one God, even the Father, of whom are all things. But they should have added, that there is also but one Lord or Jehovah, even Christ Jesus, by whom are all things, that is, by whom all things were made; for all beings and things were created and formed

by him the one Lord Jehovah, the alone great First Cause.

Here we have St. Paul expressly teaching the doctrine of two Gods, if we believe each to be a distinct being ; God the Father, and the Lord or Jehovah the Son, the Creator by whom were all things. Were we Unitarians such would be our belief, our faith. But being believers in a doctrine essentially different, we are of opinion that St. Paul speaks of two distinct persons, not beings, and that both are but one Being, one God, one Jehovah, of whom and by whom are all things.

TEXT XXIX.

Chap. xi. ver. 3.

“The head of Christ is God.”

Christ is not God, say Unitarians, but the Father alone, as his head, is the alone Most High God.

We do acknowledge also, that the head of the Man Christ Jesus is God.

As Son of God, he had a head, even God the Father.

As Son of Man he had a head, even God the Holy Ghost, who was his Father as Son of Man.

As the Saviour, Mediator, and Ambassador of the Father, God was his head.

But as God the fellow with Jehovah, the Eternal Word who was God, the true God and eternal life, the King of kings and Lord of lords, he had no head, no superior, but with God the Father, and God the Spirit, he was One.

TEXT XXX.

Chap. xv, ver. 24.

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.”

So, therefore, the Father alone is the Most High God. If this referred to the everlasting kingdom of the Saviour, there might have been cause for doubting not only the eternity of its duration, but the Godhead and Kingship of its sovereign. But his kingdom is an everlasting kingdom, his throne in it shall endure for ever; his sceptre shall never tremble in his hand, nor his power therein decay. When the end doth come, when the kingdom of the Mediator shall be known and heard of no more; when pleadings, and prayers, and intercessions, shall be heard no more; when the cries

of the penitent, and the tears of the contrite heart, shall be heard in wailings no more ; then the end shall have come, and that kingdom shall pass away, it shall be absorbed in the everlasting kingdom of Jehovah, and as its sovereign the Mediator shall have descended the Mediatorial throne, and all the royalty and the appendages to such kingdom shall have passed away, then shall the end have come, and this kingdom shall be heard of and known no more as the Mediatorial, but as the everlasting kingdom of God and of the Lamb. There shall be no Mediator there, no Saviour there, no God to plead the cause of his people ; but there shall be one God, ever blessed, the only Lord Jehovah, who, although now known as Three in One in regard to their persons and offices, shall from that time henceforth, and for ever more, be known as the One Lord Jehovah, whose kingdom is the universe, whose created works shall bless him, and whose name, as Jehovah, in that day shall be One.

TEXT XXXI.

Chap. xv. ver 28.

“And when all things shall be subdued unto him, then shall the Son also himself be subject

unto him that put all things under him, that God may be all in all."

Because the Father is here represented as the subduer of all things to the Son, Unitarians say that the Father alone is the Most High God. Christ, as the Redeemer, the Mediator, the Man, was subject unto God, even the Father, who being, as Man unable to work the wondrous works of God, God subdued all things unto him, and put all his enemies under his feet.

That it was only in the above capacity Christ was inferior to the Father, and that it was not from want of real power in the Saviour, that God subdued all things unto him, is obvious from Philipians, iii. ver. 20, 21. "We look for the Saviour, the Lord Jesus Christ, who is able to subdue all things unto himself." Thus we see that it was not from any want of power on the part of the Son, that the Father subdued all things unto him; but simply, because the Son, having taken on himself the office of a Messenger, became for such time inferior to, and subject to the directions of Him, who sent him. But when the end cometh, and there shall be no further occasion for a Mediator, a Saviour, or a Sanctifier; when Christ shall have accomplished that purpose for which he assumed our nature, he will deliver all up; and, as before

the foundation of the world, the Father, Son, and Spirit as God, the only One, shall reign as the *One*, over one kingdom and one people, and our God the Lord shall be all in all.

II. CORINTHIANS.

TEXT XXXII.

Chap. i. ver. 3.

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.”

This verse, according to Unitarians, is one of the props of their SIMPLE system. I am inclined to coincide with the Rev. J. Martineau and to think, that the mind of the apostle has been, at the time of writing (not the Hebrews as he says) this epistle, in a very feeble, and unhealthy state, the language being more artificial, particularly in this verse, than is generally the case in his noble writings; and, although I am not allowed to doubt the author of the epistle, still its nature is such, that it is in some parts darker even than the

Revelations. In answer to any Unitarian supposition, with regard to the sole Deity of the Father, as drawn from this verse, I cannot perceive any more reason that they have for such supposition, than we have for the sole Godhead of the Son, when the same apostle declares him to be, the "God over all, blessed for ever." The supposition would be wrong in either case, and both could not be supported without the abetting of the doctrine of two separate Gods, which neither party I should think, are inclined to admit.

TEXT XXXIII.

Chap. xi. ver. 31.

"The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

Unitarians assert that this verse proves the sole Deity of the Father as the Most High God.

The apostle says of Christ, "God over all, blessed for ever." From this we Trinitarians assert, that the Son is the Most High God, even the God who is over all, blessed for ever.

GALATIANS.

TEXT XXXIV.

Chap. i. ver. 1.

“ Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.)”

Unitarians say, that the Father alone being mentioned as God here by Paul, it follows, that as there is but one who is God, that this God is the Father of our Lord Jesus Christ. It may as well be said, that when Jesus is called God, that he alone is this one God, to the exclusion of that Father, who is here so called.

It is worthy of remark that, in this passage St. Paul says : “ Paul, an apostle—not of men, neither by man—but by Jesus Christ.” Now, as St. Paul was an apostle, and was not so appointed by man, he must consequently have received his appointment from some one who was not man ; and that one, he himself assures us, was our Lord Jesus Christ, who, consequently, cannot be man ; a fact which clearly proves the Socinian doctrine to be a baseless fabric.

TEXT XXXV.

Chap. iii. ver. 20.

“ Now a mediator is not a mediator of one, but God is one.”

This text, according to Unitarians, proves that God is one in the person of the Father; and this text, We affirm, proves nothing of the kind. It says God is one, it is true that God is one; for the Father, Son, and Spirit though Three, as regards person and office, are but One as God; so that the text is as much for us as for Unitarians, both asserting the unity of the Godhead.

 EPHESIANS.

TEXT XXXVI.

Chap. i. ver. 3.

“ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

As the epistles of almost all the apostles begin in the same manner, and as their Unitarian tendency has already been disproved, we conceive it

quite unnecessary to offer any remarks on the text before us.

TEXT XXXVII.

Chap. i. ver. 17.

“That the God of our Lord Jesus Christ, the Father of glory,” &c.

Those opposed to the Trinitarian doctrine argue from this verse, that as Christ had a God, even the Father, he could not be God; but that his God, the Father, is alone the Most High God.

The conclusion here drawn is incorrect; in fact it is a mere empty sophism, in which the Unitarian vocabulary abounds.

Christ, as man, had a God, even the Father. But lest I should be accused of shuffling, or begging the question, I assert that he, not only as Man, but as God, had a God, equal to and with him; and that this is correct, we bring forward the first chapter of the Hebrews, in which the Father himself, declares the Son's Godhead; and by this he, the Father, acknowledged that he, even the Father, had a God equal to and with him; so that the Unitarian has got nothing here to brag of in point of argument, seeing it admits no more,

than that as the Father had a God and Son, so the Son had a God and Father, both being the plain declaration of Scripture. The Father himself says unto his God, "Thy throne, O GOD, is for ever and ever." Behold in the Son the Father's God, One God in all, one God over all, and through all.

We hear a great deal about the absurdities of the Athanasian Creed; we have not only Unitarian Clergymen, but Infidel Editors exclaiming in pious horror, against such insane manifestations, as expressing our belief in the articles of such a creed. That creed has stood the brunt of the storms of ages, it has weathered them all, Satan and his dark legions, on earth, and in hell, have failed in extinguishing the light which proceeds, from that admirable form of our belief in the doctrine of God's being. The terms contained in that creed are consistent with the language of the inspired volume. Christ had a God, even him by whom he was begotten; and, therefore, was and is truly said to be God of God, very God of very God, begotten not made; for he being of God begotten of him, is, therefore, God of God, and imbibing his very substance and nature, is very God of very God.

TEXT XXXVIII.

Chap. iv. ver. 6.

“One God and Father of all, who is above all, and through all, and in you all.”

According to Unitarians, the God and Father mentioned in this verse, is the God and Father of our Lord Jesus Christ; and, consequently, is the One God who is above all, through all, and in all.

That this One God and Father of all, does not imply either single, double, or treble personality is obvious. For we assert, that this one God and Father, is our God the alone Jehovah, who, as the Father, Son, and Spirit, hath from the beginning been recognized as the one God, the one Father, the Mighty God of Jacob. We have but one Father, we have but one God, and this Father, and this God, we declare to be One, and as the alone, the only God, there is none besides him.

 I. TIMOTHY.

TEXT XXXIX.

Chap. ii. ver. 5.

“For there is one God, and one Mediator between God and men, the MAN Christ Jesus.

This verse, according to the Socinians, exhibits to our view the sole Deity of the Father, and the sole Manhood of the Son. But, there is nothing in this text which the most rigid Trinitarian would not cheerfully subscribe to ; for, do we not believe in one God, and one Mediator between God and men, the MAN Christ Jesus.

REVELATIONS.

TEXT XL.

Chap. i. ver. 1.

“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass ; and he sent and signified it by his angel unto his servant John.”

From this text Unitarians infer, that Christ cannot be the Most High God, he having, as God, received a revelation from God, thereby showing his ignorance of that revelation before he received it from God. Christ holds his office as Saviour, Mediator, and High Priest of the Father till the end of the world ; and consequently as that end has not yet arrived, he continues to execute these

offices in the heavens above, where, at the Father's right hand, he pleads as the Intercessor for his people, and as the Great High Priest makes remembrance of Calvary's sacrifice for them. These offices he will fill, in these offices he will remain under the Father, and be the receiver of the things of God, although all the things of God are his and his are God's. His equality with the Father is regarded not, but having voluntarily abased himself, and appeared as a servant, so as that messenger, he receives of God the living One. Thus will he act under God the Father, and the Spirit under both, until the end, when, all things being fulfilled, the kingdom delivered up, and all enemies subdued ; God the Father, Son, and Holy Ghost, shall have one name, Jehovah ; and God our Lord be All in All.

END OF THE TEXTS.

CONCLUSION.

Before concluding, there are a few remarks which I think will be appropriate, as a finish to those which have been made. In the first place, therefore, we find frequent mention made of "God the Father." Now, if there were no other person in the Godhead, why distinguish that one, by the unnecessary title of God the Father? Why not call him simply God, a title which would be amply sufficient to distinguish him from all other beings whatever.

The truth is, there are others in the Godhead, who lay claim to the same title; in proof of which, we may refer to the writings of the apostles, all of whom write, "God the Father;" thereby, in our opinion, establishing it beyond the possibility of a doubt, that there is another person in the Godhead, who claims to be put on a footing of equality with "God the Father"—even God the Son.

It is asserted by Unitarians, that Christ being

the Son of God, and having that name constantly applied to him, cannot be really and truly God.

This objection I shall, however, show to be groundless: for, if Christ, as Son of God, be inferior to God, it naturally follows, by the same mode of reasoning, that, as Son of Man, Christ must be inferior to man. To this, we fancy, Unitarians will not agree; for, although they assert that Christ is mere man, yet it, in all likelihood, never entered into their imaginations to conceive him lower than man. But Christ, as Son of Man, was Man, equal to Man; and, as Son of God, was God, equal to God; truly God as Son of God, truly Man, as Son of Man, God and Man one Christ.

Unitarians also assert, that Christ was created; the Church, on the contrary, says he was begotten and uncreated.

In Scripture, Christ is called the only begotten; therefore, as the only begotten of God, he could not be the created. As the Unitarians have the honour of finding for our Saviour a created existence, perhaps they may condescend to enlighten us a little more on this point, by showing us how the only begotten Son of God came to be created. As the matter now stands between Unitarians and the Church, it follows, that Christ must either

have been begotten, then created, or created, then begotten, or begotten and created at the same time. Begetting and creating, are two very different operations, in the law not only of nature, but of common sense. In Scripture, he is called the “only begotten Son of God;” but, nowhere in Scripture do we find him denominated, the “only created Son of God?” therefore, as the only begotten Son of God, Christ is Divine; for he was begotten of the very substance of the Father, the very essence of the Deity; and, therefore, was not created; but is the alone uncreated, the only begotten of the Father; and, as such, partakes of the Father’s nature, and of the Father’s attributes; and, as that being who was begotten from everlasting, even, when the ocean billows of eternity rolled their boundless career, over Infinitude’s dark and mighty waste, he is one with him who knows of no decay, even the Ancient of Days, the First and the Last unchangeable.

Behold, then, in the Man Jesus, the Socinian’s Redeemer; behold, in the super-angelic Being Christ, the Arian Saviour; behold, in the attribute Power, the Socinian Sanctifier and Regenerator; behold in the Angelic Spirit, the Arian Comforter; but, behold, in the Mighty God of Jacob—the

Holy One of Israel—the Christian's Saviour, Sanctifier, and Regenerator ; "I, saith the Lord, am your Saviour ; besides me there is no God."

The bugbear cry of mystery has, by Unitarians, been fastened to the doctrine of a Triune Jehovah. But where, I ask, is the religion which has no mystery attached to it, or is open in all its parts, to the understandings of the human race ? Is there no mystery hanging over that professed by Unitarians ? Yes, there are not only mysteries, but such contradictions, as would bid defiance to the highest created intelligence to unravel. For instance, they deny Christ's everlastingness, and yet acknowledge his pre-existence with God, before all things, as the begotten—and yet, not the begotten, but the created.

They call him an under God—the Creator of all things—and yet he was created ; consequently, Unitarians believe, that the Creator of the world made himself, or, if not, he was a non-entity, a nothing, seeing that he created all things ; and if he was not among these things, he was nothing. Let them choose between. They affirm that the Scripture informs them of Christ's inferiority to the Father ; and yet, the same Scripture declares him to be Jehovah's Fellow, God the Word, God manifest in the flesh, God over all, blessed for

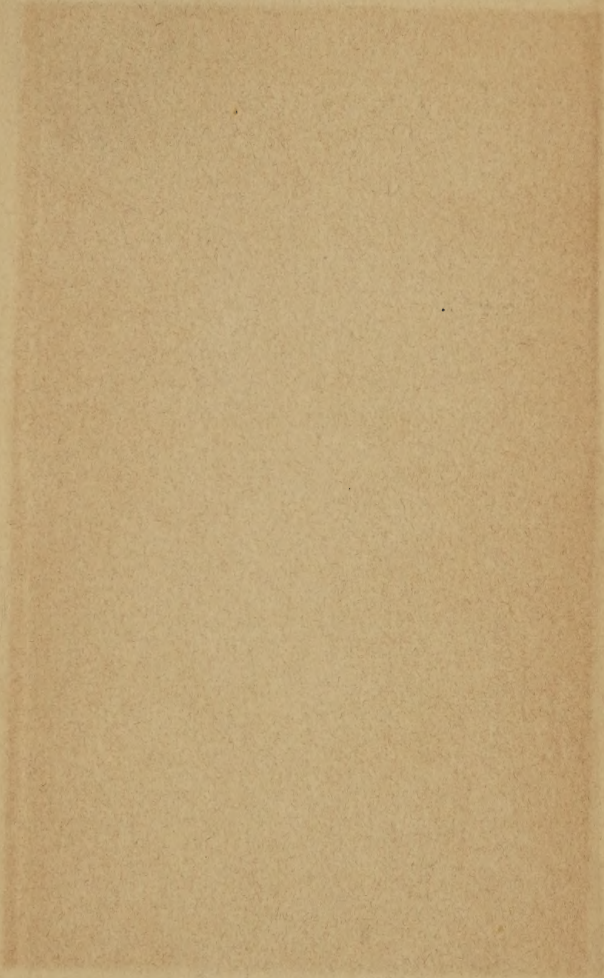
ever ; the True God, Eternal Life, the King over all kings, and Lord over all lords ! We are told by Unitarians, that the Father is to Judge the world in the person of Christ ; while the Father expressly declares, that, “he judges no man, having committed all judgment unto the Son.”

The Spirit is an attribute, say they ; yet, this attribute speaks, acts, and commands. They call him a creature, whilst he sanctifies men’s souls, is omnipresent, filling all space, even to the searching of God’s deep things.

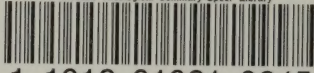
And may that Spirit who influences the soul in all good, so instruct every reader, that we may acknowledge the Spirit’s goodness, and his all-powerful agency, in the affairs of man ; may we discover him within us, confirming our weak faith, and sanctifying our souls unto newness of life.

Now, to that God, who alone can keep us from that broad path of error which leadeth to destruction ; to Him who sitteth on the throne, high and lifted up, whose glory filleth all things celestial and terrestrial ; to the only Wise God, the Thrice One, and Thrice Holy Jehovah, Father, Son, and Holy Ghost, be ascribed dominion and power, all glory, honour, and praise for ever ; as it was in the beginning, is now, and ever shall be, world without end. Amen.

[Faint pencil scribbles and lines, possibly a signature or initials.]



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